

Memories of Amir Khattab



**by
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**The experience of
the Arab Ansar
in Chechnya
Afghanistan & Tajikistan**

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على النبي محمد المبعوث رحمة للعالمين، قائد المجاهدين وقائد الغر المحجلين إلى جنات النعيم. أما بعد،

This is our meeting with Ibn Al-Khattab, the field commander for the fighting groups in Chechnya. We will have a meeting with a well-known figure in jihad. We hope to get to know more about the personality of Ibn Al-Khattab.

Ibn Al-Khattab is one of the leaders who became famous in the field of glory, jihad and dignity. He participated in Afghanistan and had an important role in the jihad in Tajikistan. In the year 1994 he came to support his brothers in Chechnya when the Red Army attacked them. He had a good role in the first war in the Chechen republic. News stories were heard and results were seen regarding the operations he conducted, which had an effective role in defeating the Russian forces and expelling them from Chechnya. And he is speaking today about the details of the events in Chechnya. He will speak about the beginning of him entering the first war to the present days. So may he begin to speak, Jazaho Allah Khayran.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام الرسول الكريم، الحمد لله على نعمة الإسلام، وعلى نعمة القرآن، نسأل الله أن يحيينا حياة المجاهدين، ويختم لنا بالشهادة في سبيل الله.

There are hard events and fierce battles happening in the republic of Chechnya, but the Ansar brothers (non-Chechen fighters) decided to do a recorded meeting to document their experience in Chechnya, and what were the advantages and disadvantages, so that our brothers the mujahidin in other lands may benefit from it.

Before speaking about the operations and the events that happened in Chechnya I want to clarify a point to our brothers the mujahidin. The experiences that Allah has granted us, which I ask Allah to accept from us and make it only for his sake, and have mercy over us and forgive and pardon us. What I want to clarify is the strategy of the mujahidin, which the mujahidin should apply not only in this cause, but in every cause.

The Afghan cause was the beginning, when the Ansar began to gather. It was their first experience; they were in the stage of learning with their Afghan brothers. So the Ansar, especially the Arabs didn't have deep experience in big battles or doing something alone without the Afghan, but Allah granted them with big operations like the Jaji operations, when the Russians attacked Southern Afghanistan, the biggest and most important passageway to the mujahidin. They also did well in Jalalabad and in Kandahar. But this was their first experience. The Ansar didn't have an idea to do operations without the Afghans. After Afghanistan we witnessed the Bosnian, Tajik and Chechen cause.

Here I want to clarify what Al-Nosra means (giving support). It is important to be prepared for every battle in any place. There is no difference if you know this area or not, or if you know anyone in it or not. You must come fully prepared, knowing how to use weapons and have knowledge about the military matters or other important matters regarding military actions. And you should coordinate with the people inside regarding the military operations.

If we take a look at the (foreign) armies that came to the Arabian Peninsula, each unit had its own arrangement, management, weapons and strategy. There were only general meetings for the leadership to define their targets, and then all the units work according their arrangements.

Each army has many military secrets, for example; the air force or assault forces that enter the (enemy) territory from other sides, some do surprise attacks, all these are military secrets and no army declares it details before the battle. As long as they know their target they begin to work.

There is no difference in the battles of Afghanistan, Tajikistan, Chechnya, Bosnia or somewhere else. Fighting is fighting brothers, the Ansar brothers who should come to support and help the people became a burden, they come to the field and ask for help from the people who need help?!

This is what happened in Bosnia, Tajikistan, and even in Afghanistan. Even though Afghanistan was the first experience for the Muslims.

Jihad in Tajikistan

Regarding the Tajik cause, I say to the Muslims: I remember in Tajikistan that I spoke with Abdulloh Nuri, the leader of the Tajik, I mentioned to him that we have minimum experience, so we don't want to be presented as masters in the field of military operations and jihad. It is known that every cause has many problems. For example: teaching the Muhajreen (refugees) and media work. There were many problems of this kind in the camps of the Muhajreen.

We mentioned to them that we only came to give support and aid. If there were any problems, there should be direct contact with Sayid Abdulloh Nuri, so that nobody can interfere in the matters of the mujahidin and if there were any interference Ustaz Abdulloh Nuri will immediately take care of it. Alhamdulillah it was an experience which we benefited from. On the contrary, other groups came and stayed with the Tajik in their camps and began to ask them for food, tents, ammunition, etc. They complained and said "we have 1000 problems" and these brothers themselves became problem 1001.

If we come to a cause and begin to ask its people for help, knocking on the doors of the leadership, asking for meetings, and demanding petrol, diesel, ammunition, plans for an ambush or operation then this not the true meaning of support. In reality you are only increasing the problems. These things happened but we tried to avoid it and didn't allow anyone to interfere in our work.

We began to work and prepare. I said to the brothers that if anyone wants to be involved in any action he should be prepared and shouldn't ask anything from anyone. It's true that they came to support and coordinate under one leadership from that country, but going to battle and arranging the matters should be in the hands of the Ansar, if they were one group or more.

In my opinion, this was a very good experience and had good success in it. I discussed with many brothers who visited us, they said that we should support the leadership and take from the leadership and such. So we told them that we aren't Tajik. We came to give support and help; we cannot stay on the mountains and ask them to give us aid. We have to be prepared.

I remember what happened in Afghanistan. There were many problems with some of the Afghan and the Ansar. Like when someone got martyred or fell in a mine field, we would ask the Afghans to bring his body back. We weren't ready to take care of our dead and wounded and such matters. Fighting is fighting. It is not an easy thing. Or when an operation happened and 30 or 40 got killed. How could 30 or 40 die in an operation? Was it planned properly? So they blame the Afghan commanders or they claim that a particular group didn't cover them with artillery, or that this group hit them or this group left them. I remember after every operation there would be problems and they would look for a scapegoat and put the problems on someone's back. Really there was no studying and order in the case of entering. There were some fronts, Alhamdulillah, which had an arranged leadership and the situation was much better.

Regarding the operations, there were many examples in Afghanistan, to avoid all kind of problems we prepared ourselves for Tajikistan. We spent four months only preparing what we need. We prepared a house, bought weapons, wireless equipment, and transportation like cars and trucks. Crossing the river, which was a very big problem, only that is considered jihad. We visited the border region and we regularly meet with Adbdulsamaad (Mullah Qurban), the commander of that area and, one of the good educated Tajik brothers who knows Arabic. We also met a commander called Yahiya in Alur and Shayab.

We explored the area and prepared all matters. We only asked the Tajik for one thing. We said to them: "We don't want your money or weapons. We won't cost you anything. We came to give you aid. We just want from you one thing: Mujahidin who you endorse and know, so that we train and prepare them with everything. After those men are fully trained we can enter the battles. We have entered in front of those people. We shouldn't urge people while we are sitting or talking through the radio. We should be in front of them. If we present anything good then it is for Islam and if we didn't present anything we wouldn't cost you anything. So that no one will say that Al-Ansar came to us from this group and we gave them weapons, ammunition and clothes, but they cheated us or they didn't know what to do, or they cost us heavy expenses for nothing, and such talk that would be said by the hypocrites or who work on such matters. We have come to you so that we can provide you from our side.

Alhamdulillah, we carried out some successful operations. This was our strategy in supporting the Tajik and I swear to Allah that it succeed, but some of the people in the leadership tried to say, why are they not under our command or why those people have cars and such talk. They even appointed a commander called "Radwan", he was from the most insidious that I have ever seen. In the end they killed him. When they appointed him as a military Amir, he tried to interfere in our matters, but we said to him not to come to our area. We are only connected with Abdulloh Nuri.

According to me and those who were with me this experience was very hard. We used to solve every problem that faced us. When we went to Afghanistan the jihad was ready. The roads and the fronts were safe. The brothers only went to camps to get trained, he would be received and move between guest houses and camps. After that he goes to the front and the Afghan brothers will keep him in certain position and tell him to shoot at this or that direction, and nothing else. We didn't solve problems from the beginning, like building roads, searching for water, planning things from scratch, arrange the transportation, communications, knowing the locations and many other things. If I talk about these subjects I have to go into the details and leave the main subject.

In my opinion, we didn't really do jihad in Afghanistan. The Afghans did almost everything. Many brothers came to Afghanistan after 1985/1986 and the majority of them in 1988. The brothers who came in the beginning faced the difficulties. At that time most of the matters were already arranged. In Tajikistan we began with nothing and we weren't used to that. This was a new experience for us. It was a hard and tough experience in all standards. I don't think that I or the brothers who were with me will go once again through an experience like Tajikistan. Sometimes the cars would reach an area, then for three or four days to a certain area, then we would walk with donkeys and mules until we reach the rivers. The river by itself was a monster and only crossing it was a jihad. There were mountains which I have never seen in my life, the least height was 3000 or 2500 meter. Alhamdulillah, we did one or two operations despite the problems of the Afghans who lived there and problems regarding supplying the mujahideen. The main problem that faced us was getting food and roads which we couldn't find.

Once I went to reconnaissance, I found about 25 posts through 9 Kilometers. There were routes that you cannot walk in and even the mules cannot walk on. I remember that we used to pay to move the BM Katyusha rocket launcher from our first base before the border for 2000 for each rocket, and from there we would move it to the river for 6000, and after crossing the river they take a 1000, then an afghan person would carry it on his back, because there was a section of porters, who would carry it to the front for 6000. If we calculate the total expenses of one rocket it is 5000 rupees plus 12000 rupees, until it reaches the front, which means the price increases 2-3 times to keep it with the weapons. It was a very hard cause, but Alhamdulillah the brothers learned and gained allot from it. The problems there needed to be solved from day to night.

We stayed in Tajikistan and wanted to prepare the people for jihad. Our number was small, 100 to 120 people. Then we began to prepare for larger numbers, 300 to 400 mujahideen. Our capabilities were weak and the Muslims weren't concerned about the cause. Maybe because of the problems in Afghanistan, and the continuous fighting between the factions. Also the roads there were hard and it wasn't easy for the good people to reach it. As I said before, the cause was treated with injustice and it was

from the hardest causes that the Muslims faced. The weak leadership and the problems between them was also a problem. I didn't see any people who are fanatic about nationalism - we ask Allah wellness from this - like the Tajik, when they would speak against each other, they would say; he is from Panj province, and this one is from Qulab province, and he is from Dushanbe, this is from that province and he is from that province.

Alhamdulillah, it was a good experience for us. While the brothers who came to support the cause and went to other locations with the Tajik, they had transportation problems and conflicting orders. So they came out of this with low morals. They said that the Tajik have nothing and they only want to fight. In the end, instead of supporting the cause they came out with bad ideas and began to say things about it that shouldn't have been said. This was the first experience with the Tajik, but you had an experience before it, so why did you go to them and begin an experience from scratch? What made you go through these problems? You have been granted by Allah by a previous experience and you know about weapons and fighting, so you have only to work according to your own knowledge. To put everything on the shoulders of the Tajik is not right. There were many problems and the hypocrites were working from the inside. So unfortunately the brothers came out with a bad idea and said things that shouldn't have been said. There was no need for these matters.

Going to Chechnya

While we began to prepare for next year, the events of Chechnya began. I was looking at the television; the cause appeared to be led by a communist general, Dzhokhar Dudayev, that was our idea about it. There were communists inside Russia who have problems amongst themselves. In the beginning we didn't look at it from an Islamic perspective.

I came back to rear bases and I was seeking a place to find a cure for my right arm. Then a mujahid from Chechnya came to me and offered me to go to an area in Chechnya for one or two weeks. So the idea at the beginning was to go only for one or two weeks.

We began to look at the map of Chechnya. It was a small republic 2 Kilometers by 3 Kilometers. You cannot find it on the map. I thought its population was no more than one thousand. So we moved from the rear base to Chechnya. We were only able to enter it from one route. At that time the Russians began to install the border guard posts, but we passed them and we entered the land of Chechnya. It was only for a visit.

I remember that I met some good youth inside Dagestan. So I asked them why do you not participate with your brothers in the land of Chechnya. They said because there is Dzhokhar Dudayev and they the Chechens were Sufis, polytheists and such talk. So I began to discuss with them about something else because I couldn't deny what they

were saying. But I said to them, your enemy is one, which is the Russians, and you have one history and you had one Imam (Shamil). Dzhokhar Dudayev won't live forever, he will die and Islam will stay. After the Russians finish with Chechnya they won't keep you inside Dagestan, especially after the youth began to build mosques, study, and return to the religion of Allah. It's not wise not to fight your enemy until they reach your home, and people begin to be busy with women and children, you won't be able to fight them. I also mentioned to them that no one can force you to be under their command. You can go to the front and clarify to the people the Aqeeda you carry. Our creed is not just words, its words and action. In such events the principles and aqeeda appear.

I said to them that what you are saying is wrong. Not about Dzhokhar Dudayev. Maybe he is a communist - I don't know him - and if the Chechens are Sufis, you carry the right Aqeeda and you have to participate, and no one can force you to be under the command of those people. I don't think that Chechnya is empty from people who know the religion of Allah and that all the people are as you describe them. This is not true. Let us go there, see for ourselves and fight the battles. They agreed, but they said that they want to guide. So I said to them that it is an easy thing. So I made them enter with one of the groups. My only intention from entering Chechnya was to train this group. I didn't think that I could do anything else.

There were other opinions from our brothers outside who said: Why are you going there? You have become addicted to fighting, so you only want to fight anywhere and with anyone. It's illegal for you to fight with these people, they are Sufis and there is a communist leadership, they are generals from Russia, you are selling your blood, and such talk. It was hard for me to hear such talk. So I used to argue with them that we will see the cause from the inside, so don't be quick in judging the situation. If Allah prescribed for us to do something then we will do it. I swear to Allah we didn't come to do anything for those people (communists). We aren't ready to keep a stone for these people. We are working for Allah and our reward is from Him, so be patience. We will enter and see the situation. Jazahum Allah Khayer! They were giving advice but it was very heavy on the soul. A person may think what they are saying is true. At that time the events in Grozny were intensifying, the one who enters it may not come out alive.

Alhamdulillah, I was very happy when I saw this good group. Maybe I will be honest with these 12 people from Dagestan and ask Allah to accept that from us. This was the beginning of the story of entering Chechnya.

I entered with those brothers and they know their religion well. they were good in reading the Koran, they are good youth. I entered the area and met with Sheikh Fathi Rahimahullah. Before that, he sent me a letter saying that the events are changing by the second and on a daily bases, so if you want to enter don't think of getting out or something like that. I answered him in a letter and is said to him "Insha'Allah He who

will make it easy for us to enter, will make it easy for us to get out". Insha'Allah we will keep our dependence on Allah and enter.

We entered and met some of the groups who were with Sheikh Fathi. They were on a high level. They were youth who performed prayers, Azaan and they wanted to work for the sake of Allah. I was astonished and I swear to Allah that I cried when I saw these brothers. Are there in this world, in this war of clashes and blood, youth like roses who want to work for the sake of Allah? I was astonished by this.

I began to hold simple training; I studied the situation and looked at the people from the inside and outside. So I saw that the turnout was big and the people got excited. So I feared that if I went out then this means that I'm running away from the battlefield and it's illegal for the people of Islam if they enter a land to get out of it, if the fight is still going on.

Preparing the Chechens for fighting

At that time the fighting was getting close to our area. The youth were discussing if this is real jihad, and the Sufi Mullahs were saying this isn't a jihad, and these are only problems between Dzhokhar and the communists, and the hypocrites were constantly mumbling about this. The puppets of Russia were saying it's a problem between us and Dzhokhar, and no one should interfere in it.

So they interfered with 12 tanks and the mujahidin destroyed them and only a few took notice of this. Then they entered with 40 tanks and they didn't have time to train the Chechens, their drivers were from the Russian army and those inside the tanks were Chechens. So when they were hit and taken as booty, they were exposed and found the Russians soldiers inside the tanks. The people understood that this is Russian propaganda and deception. At that time the fighting was at its highest peak and they took the vehicles and burned them inside Grozny at 7:00 AM. Then the Russians realized that they have to enter, so their herds entered Chechnya publicly.

The youth were hesitated. They were saying "There is someone who came from Afghanistan! He has long hair! He is from the followers of Hekmatyar! Etc". So I told the brothers if we go out the morals of these youth will drop. So we stayed with them. Even once I mentioned to Sheikh Fathi when an attack came from inside the city, that I don't want to take the responsibility for anyone, I don't know the area. I don't want to say a final word before studying the situation. So I don't want to lead the people or move anyone, just order me to stay in a position and not retreat, Insha'Allah I will fight in until Allah rules something else.

I didn't know the cause well because I didn't study it. I had a camera, so I went to meet some people and ask them why they are fighting. Until I met Shamil (Basayev). Some people thought that I was a journalist. I saw the people were honest, I swear to Allah that I cried when I asked an old lady: "How long will you hold out?", she said: "We

want to get rid of the Russians”, and I asked her: “Why are you fighting?”, she said: “We want to live as Muslims and don’t want to live with the Russians”. So I asked her: “What can you give the mujahidin?”, she said: “I have nothing but my jacket which I’m wearing”. So I cried, if this old woman can help the mujahidin with this, ³ are we afraid and hesitant? So, from that day I took the decision to enter with the brothers and train the people, which is the first step.

We began to arrange the youth and established for them a base in the mountains, after we left Sheikh Fathi, Jazah Allah Khayran. He gave me a map and we chose the city of Vedno and nearby areas. We found an Old Russian camp and we gathered the youth. We began to arrange a training schedule which we have to begin with so that we can prepare and arrange the people.

I remember in the first meeting, there was more than eighty mujahideen, who are now from the leaders of the mujahidin, I remember that I said to them, and Sheikh Fathi was translating for them: “If anyone of you wants to be Amir, he must bring with him a military program, and we will hear and obey him”, Everyone was silent. - In those days the fighting was coming to the mountainous regions – After that I said to them: “I don’t claim that I have knowledge. I only have simple experience in Afghanistan and Tajikistan. Maybe it’s now time to work. I have a program of three steps which is preparation, equipment, and military operations. If we are not in front of you shoot us or say whatever you want. We will be in front of you after we prepare. After we get equipped, we will begin working with the military program. We will be in front of the people, I or those brothers from the Ansar who will come with me.

These words impressed many of the youths, I really didn’t know Sufism. We knew that some people were fanatics about the Mazhab in Afghanistan or something like that. I didn’t know much about Sufism and what they do. I said to them: “What you have in your mind, you will answer about it before Allah. I’m only concerned about praying five times, fasting Ramadan and the Quran session in the morning, that’s the most important thing for me in the camp, training and work”. Most of the youth present 80% or 60% were Sufis; I mean their parents were Sufis or regular youth.

I mentioned this, despite that I wanted to leave the issue of disagreement, dispute or extremism about the Mazahib, this is Shafee, or Hanbali, or Hanafi. Although I didn’t have knowledge to convince or comprehend much of these matters, I mentioned to them this matter and they agreed to continue in the camp. We began a course for prayer and teaching the Quran in the Morning.

Also there was firmness, I remember one night before the Fajr prayers I asked one of the brothers next to me to wake me up to do the Witr prayers, I looked and saw that there were no guards. So I gathered the people in the camp immediately after the Fajr prayers, and it was very cold and the grass on the ground was hard as nails. I told all the people who were standing to remove their shoes and make a column in the valley. Our legs used to stick to the rock when we walked on it from the coldness. We began

to walk until we reached a stream and I told them to enter the water. They did so and all the youth were angry. There were six groups and everyday guarding was a responsibility on one of the groups, which had ten members. The Chechens were very angry, and I began to explain to them about the situation, guarding and the program.

The people were very affected by the coldness of the water – it was so cold that we couldn't do Wudu, let alone keeping your feet in it-. They stood aside and some of them sat on their knees. Most of them wanted to leave the camp. So I ignited the car and said to them: "Who wants to leave may go, even if all of you want that!" They have an ardor towards each other, so if you expel one from the group everyone goes with him. I first wanted to expel 15, and told them to gather three times, and if they didn't do so then good bye. So I gathered them, from this and that direction, and expelled 15 of them. So Sheikh Fathi said to me: "This means no one will remain with you". I said to him: "Take these 15 and may the good happen afterwards". After a few days I expelled another 15, and 60 remained with me and they were angry. I really feared that all of them will go; I wanted to clarify to them that in the camp it may take two days or one week to train on all weapons. But I wanted to reach to what is more important than weapons, which is giving orders and instructing people. If I could instruct 60 – 70 people - and I was alone at that time - I could handle it and divide them in groups of ten, with every group an Amir. So who wants to leave "good bye to all of you". The people looked is he serious that he doesn't care if we stay or leave? Some of them said: "Punish the group that has done a mistake, what is our fault?" others had another look: "Who is this stranger who came to our land to punish us?" I said to them: "ok, I will answer you, why I punished you all?"

"If the Russians or hypocrites came and they were at that time near the mountains -, so if they came at night how will they kill? Will they kill the group that did the mistake or everyone?" They said everyone. "So this is not a mistake of one person, this is a mistake of all and this is a very serious issue .The questioning or inspection, especially in such events and from its seriousness had to have concern about it. So all of them were quiet and silent and all of them returned to the camp. We began and achieved our course and through 25 days the brothers reached the top in arrangement and order. We started the first military program, and it was a good and simple experience. At that time there were a few brothers from the Ansar present in the area.

The events in Chechnya began after this. I met Dzhokhar (Dudayev). I wanted to meet with Sheikh Fahti and it happened that Dzhokhar was there and I was wearing the military outfit. Dzhokhar heard about the training in Vedno. once we did a maneuver at night with RPG's. Everyone was shooting left and right, so the people runaway from Vedno and went up the mountains and said that the Russians have entered from the South through Dagestan. After that the people knew about the night training and some of them laughed and said: "Why was this extravagant, if we had these shells we would have Grozny". No one thought that training is important.

Dzhokhar began to ask: - he had a special meeting with Sheikh Fathi, so after all the people entered, I entered and said "Salaam"- "Why don't many people come to help?" Sheikh Fathi translated to me. So I answered: "The truth is that the cause is ambiguous and people don't understand what we are fighting for? The cause is unintelligible." So he said: "Brother ... let's suppose that we are bad leaders or ... or ... don't these people have a right over the Islamic Ummah. This is an Islamic land; doesn't it have a right over you?" I was very surprised that this answer came from the mouth of a Russian general.

I said: "Sheikh Fathi, let us sit and have a quick interview". He joked with me and beat me on my back. I was surprised from the personage that you see dignity and a strong personality. I sat with them and asked Dzhokhar the first question: "What is the goal of your fighting? Are you fighting for Islam? He replied: "Every Chechen and Caucasian child who was displaced to the Diaspora for decades dreams that one day, Islam will return to all the Caucasus and not only to their land, and I'm one of those children who dreams that Islam returns to the land of the Caucasus". That was a very deep answer that I was slapped by it.

I said: Ok, the Russians were absent for three years 91, 92, 93 to the end of 94. Why didn't you declare an Islamic republic and arranged the matters during those three years?"

He said: "We knew that if we seceded from the Russians they will attack us the next day. We are trying to dodge them by showing them that we are democrats trying to escape from the hell of the Russians. But the Russians are malignant; they knew that we are on the way of Islam, so they invaded".

I said: "Yes, the Islamic world doesn't know what this cause is? You didn't even call it the "Islamic Republic of Chechnya" so that the people would know that they have an obligation here. The Islamic world doesn't know about the events that are happening in Chechnya"

He said: "You don't want to know what is happening inside Chechnya and let's suppose that these events are happening in any spot in the world, isn't it an obligation on the Muslims to send from their side a delegation or committee to study the cause, who is fighting against each other? and for what is the fighting happening?"

To be honest, these words were an attack and I couldn't continue with him.

Then he said: "This is an obligation. Let's suppose that the events began in Chechnya and you know it's a Muslim land, and it's a must for the Muslims to come here. You are the first Muslim "journalist" to ask me these questions, while under the bombing the journalists from BBC and CNN and all the Western world, kneel at our feet to make an interview with us and study the cause and look why we are fighting for, what the situation is, are we Christians or Muslims and they ask wondrous questions.

To this day look how many Muslim journalists are among the journalists, not even one Muslim came to write about the cause or ask about it.

After that I couldn't ask questions and began to defend, I said: "Your land is besieged and it's hard to reach it".

He said: "The problem is with the regimes there. Can't the whole Muslim world send a delegation or committee or anyone to look at the cause of the Muslims? while the Western world sends people who reach to us inside Chechnya. You are the ones who need help not us. After we finish from this matter, we will come and help you Insha'Allah".

I couldn't finish with him and said to him: "Jazak Allah Khayran".

So I sent a letter to the brothers in the Arabian Peninsula and mentioned to them the situation. I didn't praise that man (Dzhokhar Dudayev) and add to him what was not in him or polish him. We have seen enough polishing of persons in the previous causes. I say the man has a very strong personality and maybe Allah honored the peoples of the Caucasus with this man. I don't know about his inside, but reality at this time is that the man is very strong. If there was a president with 10% or 5% weakness the fighting wouldn't have continued, unless Allah wills something else.

After I wrote the questions and answers to the brothers we began to prepare some courses and do some operations, then came the operations of Beydyoncy.

Khattab in the first Chechen war

I remember that Shamil said: "Insha'Allah the cause will end within days and Insha'Allah we will triumph". I said: "it can end if you expel the Russians with a defeat". He said: "Insha'Allah a victory". He gave me a pistol with a silencer and said: "keep it with you. I know it is hard on you. I was in Abkhazia, when the people there restored the negotiations. These negotiations were hard on us after many of the mujahidin fighters were killed. Shamil said: That may be hard on you, but Insha'Allah we won't be like the Abkhaz". And he said things that I didn't understand.

Then came the Beydyoncy operation inside Russia and the Russians were forced to negotiate and solve the issue through talks. The spirit of jihad returned once again to the souls of the people. After that I started to ask people to make programs, buy weapons and ammunition. We arranged ourselves in a good period of four months, the negotiations period.

After that the Russians declared elections for the post of prime minister and ministers. The Russians will go out after the negotiations, but they said we won't go out before the elections. They made the elections and the Russian soldiers participated in it, and they were half a million to one million while the Chechen people were one and a half million, so they won the elections and declared the

election of the puppet Zavgaev. The mujahidin tore the papers, ended the negotiations and began the military operations. I understood the issue is over and war is war and I monitored until I became fed up from it and all our matters were fine. So we entered the first operation five days after the end of the negotiations.

In our first operation we attacked a military convoy in Kharatshoy , South Vedno. It had a very big effect, the Russians were crushed in 5 vehicles, 41 were killed including 5 officers.

The vehicles created eeriness in our souls, this operation happened from 15 meters, the shooting was intensive and the burning and killing was terrible. No one was injured or killed among us. I only had a small wound and one of the commanders was wounded due to an explosion of one of the vehicles, which had ammunition in it. After that we began to arrange the people. They asked about who was behind the operation, was it Shamil or Mohammed or ...? The people did Takbeer for three or four days. They knew that we were behind it. So the youth gathered and began to monitor to strike another convoy after preparing for it for two months.

We attacked a convoy during the hardest times when the Russian forces were doing a large offensive in the mountains. We attacked a convoy which broke their back inside Sergin – yurt. It consisted of 100 vehicles; we attacked 47 vehicles and took from them many trophies. This convoy followed the Ossetian brigade which was called “the scorpion”. They are from the most insidious brigades that participated in the Samashka massacre in North West Chechnya. It was a good operation and its details are on the video tapes.

In the beginning we retreated, since we monitored only 30 vehicles, most of them were trucks of supplies and ammunition. We wanted to seize them. But they came with 63 armored vehicles and 8 tanks in the vanguard, and the rest were heavy weapons. We allowed the first half to pass and the ambush was across 2.5 kilometers. We attacked the convoy and the Russians were scattered to pieces and 4 of our best brothers were killed. In another group 5 were martyred and 21 were wounded, most of them had minor wounds and that was due some mistakes. They entered to cut the Russians and most of them were carrying bombs, and the insidious Ossetians knew that if they fell in the hands of the Chechens they will be burned.

The insidious Russians give authority to the Ossetians soldiers and other detachments to use drugs, alcohol, rape women and rob. But they don't allow the Russian soldiers to do so. The Ossetians are from the Caucasus, the Russians wanted to create problems between the Chechen people and other Caucasus nations. Afterwards they give the detachments from the Caucasus authority to do anything while they prevent the Russian soldiers. The Russians have a futuristic vision that if the Russian forces stay away from these actions, certainly there will be massacres and fighting between the Ossetian and Chechen people. The Ossetians detachment committed many atrocities inside Chechnya, they burned and killed many people.

Till this date the Ossetian detachments are from the insidious detachments that are fighting in Chechnya.

After this operation we took a good experience and began to arrange our matters. After two weeks I immediately asked Shamil to relieve us from the responsibility of the front, we will go somewhere else. He said: "Maybe you want to have a rest, jazkom Allah Khayran, go and rest".

As soon I heard this I took some people and went out to monitor in the region. When I returned Abu Al-Waleed (Al-Ghamidi) and the youth who entered with me were contacting me and they said: "Khattab, how was the monitoring?". I said to them do Takbeer. Hakim (Al-Madani) Rahimahullah with our brother Yaqoub (Al-Ghamidi) entered, and the youth were saying: "What is there?" they said: "Our companions returned from monitoring".

We met on the first day and on the second day we went to the monitoring place and arranged our matters. Subhanallah! On that day a convoy entered consisting from 32 vehicles, 4 tanks, 11 armored vehicles, 4 tankers and the rest were trucks. They were crushed from the first to the last one, and only 12 soldiers in the last vehicle survived. They escaped through the river.

Two operations in two weeks, so the Russian operations completely stopped in the mountains and the Russians withdrew from the mountains. The morals of the people began to increase and the morals of the Russians decreased and were defeated. After that Dzhokhar Dudayev declared the end of the regular war and beginning of the guerrilla warfare that will continue for 48 years - because he declared that the war with the Russians will be for 50 years, two years of it have passed - so the morals of the Russians fell. After that they launched a campaign and the mujahidin entered Grozny.

This was the best operation that Allah granted your brothers in the land of Chechnya. Also there was another operation; we were waiting for a Russian convoy for 17 days. Then we took a whole Russian location and attacked the helicopters and the rocket launchers. We took 5 vehicles and captured 30 soldiers, among them were 3 officers. This operation gave us big trust between us and the youth. We could plan and act without asking anything from anyone. War is war anywhere.

All the credit is to Allah, then to the strategy that your brothers maintained. They are completely ready for action and preparing military programs without asking people for anything. We had our own transportation and cars, supplies and ammunition. I remember that the Russians didn't take from us even one box of ammunition. If we couldn't take anything we would bury it and end the matter. While other Chechen groups the Russians took from them cars and many problems happened to them.

This was the first war and our participation in it. This was the beginning of a wonderful experience. I wish the soldiers of Islam anywhere to follow the same strategy and order in giving the support to any cause of the Muslims.

What I wish from the soldiers of Islam is that, if they go to a cause that they directly coordinate with the supreme leadership, visit the region and study it and then prepare for everything from transportation and ammunition, etc ... and arrange all the matters, then immediately at one time the groups enter, and begin to train the people. This is the experience we benefited from after the fighting.

Chechnya between the two wars

We began to establish “Al-Qoqaz Institute for preparing the Dawah and Duaat”. Marvelous figures graduated from it after those people learned the religion of Allah, understood the Quran and grasped the Hadith and jihad. After that we sent them to the training camps, and then the efforts erupted. I swear to Allah that they gave the best example in fighting the Russians.

Immediately there must be a staff which arranges the matters of the Dawah. They establish a small institute, and the graduates are sent to the training camps. From that point we will have a group of youth that, you trust their religion and honesty, and they will continue with you on this path. But if you come with anyone and begin to criticize “This is right and that is wrong”, we don’t need such matters.

Immediately you establish a small institute, a home and a place for training that, can accommodate 50 people and finish with them a course for one or two months. Then you send them to the brothers in the camp to train. In two or three months you will know who is brave, honest, and pernicious and who can’t be patience with you for a two or three months training course. What will you need from this person? He won’t have patience in other tasks. So it would be better if you send him home. If from these 50 or 100, only 20 remain that will be enough. After that immediately do another course.

The brothers should have a third staff that monitor and gather news of the region, and coordinate with the leadership. There is no need for useless discussions. I swear to Allah that we could do such a program in Mars, Russia, Siberia, China and Africa. The most important thing is that they need to be Muslims. Keep your trust in Allah and teach and train them.

The Islamic Ummah today is torn and death. We lost the religion of Allah, the Sharia and everything and we come and ask: “Does this one know the religion? Does he have an Aqeeda or not? From where do these people get the Aqeeda?” we left them more than 200 - 300 years and they were crushed under communism for 70 years. What Aqeeda are we asking about? If we said that these people don’t have an Aqeeda and are Sufis, we are unjust in this matter. We are guilty that we live, eat and drink there

and ask these nations what is the correct Aqeeda? and the correct understanding of the Sharia and the religion of Allah?!

This can't be. We are the unjust and blamed. We are the sons of Tawhid. We know the religion in the Arabian Peninsula. The Islamic and Western worlds have an obligation to report this message and Dawah by sharing with the people in their worries and live with them so that we deal with the matters closely.

You can immediately go to them and teach them the religion of Allah. I swear to Allah if these people see your honesty in dealing with them and that you share with them their worries, then the people will understand you honesty and there won't be place for courtesy and lying. Those youth are formed immediately in this formation. If coordinate with the leadership then these youths are from the rising generation in training. We arrange them and prepare them for simple operations once or twice or trice and participate in a general program, if there was one. And if there was no general program then they participate and execute operations.

So in the end most of the Chechen youth used to say if you have any military operation, don't forget us. In the beginning I was the one who was asking them to inform us about operations. They became the ones who come to us and beg us and say we are ready for action. So the brothers proved their presence in the region, they monitored and understood the area – this matter takes two to five months. When you study the region completely and have trusted people, and begin with the right establishment of the youth, who shall evolve in to leaders, they will control the fronts and have a bid role.

For example in Afghanistan we had a big problem. They established institutions, universities and big matters regarding the Dawah, Jazahom Allah Khayran. There were people with a certain methodology and others with a second and third methodology, but the people did their best. But after four years of study what will be the fate of the student? He will work as a manager in that guest house or immigrate to the Gulf to learn Arabic or becomes a merchant. What should have been done is; complete the chain that started and you would have established a great base after that, you can send him to the fronts or to another group. Give him weapons and ammunition and say to him Bismillah. These are the people who will be leaders later and will hold the helm instead of it being taken by people who are drug addicts and have no knowledge. But those people wanted only mujahidin and preachers. So their matters went east and west, instead of being united. Look now how many students did a big job and ended in many things of what the Muslims wished for.

The Dawah work is closely associated with the Jihadi work and cannot be separated. This is the strategy that the brothers should follow in any cause. This was an experience that your brothers passed through in a successful and good way. The person should keep his trust in Allah, and then trust himself and those with him, that they can work without hesitation or fear from defeat.

After the events of Chechnya all the people asked the field command, army leadership and the president to be trained militarily, because no one was sure from the withdrawal of the Russian forces, since their withdrawal took 5-6 months. So we began to prepare, arrange the camps, train and teach the people in the institute and our relations expanded to hundreds of youths.

We had many problems. The economical matters were very hard; we limited ourselves to a certain number. Then the brothers, Jazahom Allah Khayran, began good activities and efforts, and the favor is to Allah and then to them. We began to expand and receive in the single course 400 person. Youth from all the Caucasus, from the Ingush, Karashay, Kabarday, Balkar, Dagsetan and the Uzbeks come to learn ,train and return. We became a beehive not knowing who enters and leaves, and tried to have an order. We made an administration for memorizing the Quran and a program to prepare the preachers. We held lectures inside the villages, after that basic learning and then courses to increase the level of preparation for the preachers. Also same thing with the training, there were special courses, and second, third and fourth courses. The matters began to expand and every one had a role, work and effort, so Jazahom Allah Khayran. We married from the people here and made sure that we become relatives and kindred, so the issue was over and no one dared to do anything against us because we became relatives and kindred.

So they began to answer each other and we didn't interfere. This is one of the most important points. Brothers, don't interfere between the people in their internal problems. I swear to Allah that I didn't allow the brothers to go to the markets and didn't allow them to pass through the villages and cities.

We used to say to them, Jazakom Allah Khayran, you came here to support, and if you want to return home go back because the jihad ended now. You either participate in preparation or Dawah. The most important thing is that you work, but to stay without any work that is not acceptable. The person who isn't busy with something will be busy with other things. So many brothers left.

The people said: "We swear to Allah that we want to present and serve you with what we can", Jazakom Allah Khayran, they submitted to that order, we didn't favor anyone and we were strict. One brother and a group of youths use to go to the market and bring the needs of the brothers, the brother has only to write down what he needs on paper and the brothers will bring it to him in one or two days and there was no need to go out. The hypocrites, the enemies of Allah from the Sufis and the Russian media were everywhere and the government television; all of them were speaking and didn't want to give anyone an argument against us because that was very easy. If you were in my country, in the place where I live, it would be very easy to drag you to the swamp of troubles and interpolate you in it, after that the solution would be to expel you outside my country. If the brothers went to the markets and had troubles, and Allah forbid, one lures them to something. We will have many problems. So we ended this issue. I swear to Allah that I only entered Grozny for one visit. Many field

commanders used to invite me, so I went for one time, and they were distributing medals of acknowledgment and appreciation, after they insisted.

I remember that there happened internal problems between the groups. There is no need to mention them and maybe if I needed to mention them, I would have recorded other tapes. But the internal experience was very hard, they called me many times and Shamil asked me to come and speak, I didn't want to interfere in these matters and said to him: "Alhamdulillah, I know well that I don't want to interfere and there is no need for me to stand before those people. I was a mujahid and the people used to thank and appreciate and I come today and stand before the people. I swear to Allah that I don't want to interfere and I don't want stand before the people in this stance, Jazak Allah Khayran, good bye". He was impressed with these words and said: "Yes, this is right thinking".

When problems occurred I heard and saw some people saying: "We will stand with you or fight you". I said to them: "I swear to Allah that I don't need anything for me or those who are with me. I don't need anything from you. If anything happened to us, I'm ready to be killed and those brothers who are with me - their number were 40 -". The people said: "How do you say so?" I said: "Yes, if you want to give something to Allah Subhanah wa Tallah, Jazakom Allah Khayran. In this camp your sons and youth of the Caucasus train in it, and not my cousins or people from the Arab lands, I don't need you".

To be honest, when we had problems Shamil used to come to my house and say to me: "Today we have problems. We talked to the people, and the situation was big. Maskhadov said to me if you want to extend the problems I will be the first to fight you and stand with the brothers there in one trench fighting against you". The people were shocked and he mentioned that we did this thing for you. I gave him the same answer and said to him: "If you made this bitterness for Khattab and those with him, Jazak Allah Khayran. Don't do this thing again, we didn't ask for it and we don't need this bitterness from you. He said: "What are you saying?" I said to him: "Yes, if you did this for Allah. This place is for serving Islam and your peoples; regarding me I don't need it". He was silent and completely changed and said: "Ok, I understand you".

This is a very important issue when the hypocrites began to fish in troubled waters. The same happened to the Arabs in Peshawar. There were more arabs than the Pakistanis in the market of Peshawar and in the cars. They had many problems, this one throws a bomb on the police and others are in prison, and the same thing happened in Bosnia, when the Stochastic began. After the cause they were hit from the East and West. But here we controlled the situation, Alhamdulillah, our numbers were few, and were able to control, the issues were limited and there weren't many groups, Alhamdulillah, Allah simplified the arrangement by this way. After that the brothers began to have good participation until the events of Dagestan began.

Jihad in Dagestan

Many think that the brothers hastened and that the brothers were beginners and blamed us for that, so I say ...

The Russian army sucked the blood of the Muslims and violated and destroyed the land of the Muslims from Afghanistan to Tajikistan and from Bosnia to Chechnya. When the soldiers of Islam begin with action they blame us? If you want to come down to reality, the Russians signed a treaty for five years. They wanted to prepare their armies. The generals were saying that they are going to return, and Maskhadov himself declared on TV that the Russian generals said to him we will return after a while. When will the sons of Islam understand this issue?! "they said we will return". After the Russians got out the members of the intelligence entered to study, gather information and monitor the roads. They studied a detailed study with their hypocrites. They opened the railways from the second day and their hypocrites were going and coming. The members of the intelligence told us a year and a half ago that the Russians will enter from the mountains. In our camp we caught 37 intelligence agents who came to kill Shamil, Khattab and some commanders. These are their confessions. Isn't this a war?

States wage war for years just because of one spy who was spying on another state. We caught dozens from the intelligence service and you say; this is not acceptable? The Russians must come and crush us and turn the land upside down and like any other cause we reach it too late. After the land is destroyed and the tragedies begin, the response starts and the television shows you the dead, the women whose honor were violated and people crying.

We are fed up from these scenes and the clever one knows from the signs that, the Russians have the intention to enter and that the matter is just around the corner. There were many problems in Chechnya, explosions and assassinations, there was an attempt to assassinate me, they detonated a car and there was shooting. What do you want more than that? There was an attempt to assassinate Shamil and all the problems were from the Russians and their Russian agents from the hypocrites.

The Islamic world turned its back to Chechnya after the war ended. The people tried to create a government and the mujahidin didn't have anything. While the hypocrites come and prepare a building with computers and say I will be the minister of this. Surely Maskhadov will be pleased with this man who is ready to work with him and has experience, study and certificates. When a mujahid comes they say to him take the interior ministry or that ministry, he would have said I want a table, building, car, clothes ... unlimited demands. From where will he get that? He couldn't arrange a government because he has no capabilities, when the country needed a new cabinet quickly. This is how the hypocrites succeeded and they entered the cabinet, while the mujahidin became in customs, police, prison guards or checking the benzene. They were in continuous clashes and problems with the people.

While the hypocrites took the financial, administrative matters and everything was in their hands, and they were giving the Russians all kind of information. This is what happened.

We only search for people to train, search for land and food for the people. Our matters go through loans from here and there, even in the military matters, the one of us use to “burn himself” and fear that the work will stop because of the purveyance. The people were afraid from dealing with us. They used to say these people are for fighting only and the fighting has ended. They used to think like this especially after the Dagestan operation, after we attacked the Boynksk detachment. So the people didn’t deal with us and they used to say if you want to write a letter, don’t leave your name on it, just write the name of the institute or the organization. So I said to them: “Ok, we will send a letter and write in it what you want”. This is what happened. The conditions were hard and the sings of war were clear, which can only be seen by the one who is close to it and there were few who knew the situation. So we began to arrange our matters and everything was going as we wanted.

The Russians entered and attacked the provinces of Naor and Shalakvoskoy, the planes were flying above Grozny. The warplanes were still filming the camps after the war. If any plane enters the airspace of any country, doesn’t war break out between countries because of this violation. Isn’t that right?

The important thing was that we entered and arranged the matters. The idea was that the Dagestani brothers begin in some villages which declared the full implementation of the Sharia and expelled the police. It was true that we assist, instruct, train and arrange, but the people raised their heads after the victory and expelled the police, and the government didn’t know what to do. Anywhere you find the police you will find drunkenness and bribery. But when the brothers took control and expelled the police and implemented the Sharia, and canceled what was known as the “Kalkhoz system”, which is a center to collect the agriculture imports of the land to be sent to the government, and this is from the communist system. When all this ended, the people lived a good life, so other villages began to follow the same methodology by expelling the police and government, so the Russians became afraid.

There was an idea to expel the police from a whole province and declare the implementation of the Sharia. The government asked the Russians for help, so the brothers asked the mujahidin for help and we entered before the Russians. We established defenses and waited for the Russians to attack. This was the idea; we didn’t have an intention to enter except to give support to the mujahidin. But this support must have steps, which is to expel the police then we enter when we are asked to do so. If the Dagestani government wants to solve it internally there is nothing wrong in that. But if the Russians forces enter, we also have the right to enter and that is what happened.

We began to prepare, but the matters changed. We asked the people not to be hastened, let us prepare for this, but the Russians entered. The mujahidin began to ask for help, "Help us, we have dead and wounded". Then it's illegitimate for us to stay behind. In the Sharia it's illegal for us to be late, we were obligated to enter, we didn't wish to but Alhamdulillah the Russians entered. We besieged them like it was a third world war. I didn't see and I don't think that I'll see in my life like what I have seen in Dagestan. The warplanes used to bomb one, two, three tons and it burned the land. The big valleys were burned by the Russians and they killed 30 from the youth led by Hakim Al-Madani Rahimaullah, after they caused big damage to the Russians, then the military operations stopped.

A signal came to us to withdraw. So we withdrew in one night and it was over. But we returned after three days because the Russians besieged the villages of Karamakhi and Chabanmakhi and three other villages, which had in them 1000 children and 1500 women. They didn't interfere in anything. They didn't do anything wrong and they had no relations to politics or the government. They besieged them from three sides and they began to shell them by artillery and warplanes, and called them to negotiations. So the people came to see what the Russians wanted. The Russians said: "Put your weapons down and cancel the guards". They said they will answer them next day after consultation. But the Russians betrayed and bombed them during the night with artillery. No one said why the Russians entered, but when the Muslims entered they said: "You are mistaken". It's weird, the people asked us to help them as much as possible. We cannot be hesitant.

At that time we needed to treat our wounded and arrange our matters. So I said to the youth: "I don't want anybody to be here. Who wants to enter may enter and who doesn't want, then good bye". We began to prepare the weapons and groups once again and we needed a whole month to arrange our matters, but quickly in two or three days we gathered the people, arranged our matters and created the groups. Then they said: "Give us two days, there are people who will enter". Some groups participated and they were prepared within one week.

We have warned and asked, even in the first battle, the Russian and Dagestani government to stop the military operations and that the matters are solved peacefully and we took every peaceful path, but we didn't find a solution.

There was a Shura Council between Dagestan and Chechen people. Aren't they calling for democracy? Those people have a council that was established to see the opinion of the people and they chose the members that represent them. We had in that Shura Council only the military side. The people used to gather in it and discuss many issues, address the government, the Russians and sent letters.

But the Russians and Dagestani government didn't listen to them. It is legitimate for the Dagestani government to ask the Russians for help and people are not allowed to ask the mujahidin for help?! this is blind insight.

We entered one week after the Russians. We sought all the peaceful means but they didn't accept it and no reply came from them. So there was a great incredible war. The village of Tsumada declared the implementation of the Sharia, so there was a ferocious battle there, Alhamdulillah, Allah granted us to besiege and strike their convoys and the Russians were killed. After the war nearly ended in Karamakhi, they began to shell inside Chechnya and the Russians said why did you enter our land, like they didn't do anything?

I swear to Allah that before we shot any bullet in Dagestan the Russians entered 1 kilometer inside Chechnya in the province of Tshelvesky and there were gatherings in the province of Naor. The one who wants the details, ask the people of that land themselves, even Maskhadov knew about that. People wanted to leave the Chechen army and head to the province of Tshelvesky to retrieve this one kilometer. The Russians began to take customs and attack the military check points. It was clear that the Russians wanted to do something, so we preceded them before they started.

Allah granted the Muslims for the first time in 200 or 300 years Jihad al-Talab. We carried out jihadi operations before the enemy attacked us .Because we are accustomed in every cause, they enter, slaughter, violate and after that we help through this organization or that relief and medical work. Let us begin for the first time and do something, and that was what scrambled the calculations of the Russians and made them hasten, I swear to Allah that they were preparing for a great massacre in Chechnya to end the presence of the Muslims on that land.

The second Russian invasion of Chechnya

The military operations inside Chechnya began and we started to arrange our matters and held fronts from the North in Shalakvoskoy, some mountain ranges in the North of Grozny and Urus-Martan. Our brothers Ramazan Sakayev, Ramadan Ahmadov and Yaqoub Al-Ghamidi were stationed there. Three from the biggest groups, in the West was our brother Abu Al-Waleed in Argun with the other groups, inside Grozny was our brother Abu Zar and Bagram Ismail Rahimaullah, and our brother Abu Jaffar was in Sergon-Yurt, and the operations began. We established two important fronts, which is to maintain the mountains entrances, the Dib-Yurt front under the leadership of Yaqoub, Ramadan and Gardez the Amir of the guards, and our brother Bek Khan, Abu Jaffar and Abdulsamad Al-Tajiki in Vedno.

The operations began inside Grozny, which had more than 400 mujahideen with our brother Abu Zar, and 400 others with Yaqoub, Ramadan and Abu Al-Waleed in the Dib-Yurt front. There were 200 mujahideen with our brothers Abu Jaffar and Abdulsamad in Sergon-Yurt. So the operations and defending began and the matters were arranged until it ended with besieging the capital and the mujahideen got out from the capital and went into the mountains.

There were many problems inside Shatoi, which is one of the most important strategic regions for fighting inside Chechnya. It's a mountainous region, as soon as you control the passages and heights everything ends. But there was a lot of snow and coldness. The mujahidin were sick and it was hard to gather the people and arrange our matters. So we held a meeting with Gulayev, Shamil, Arabi and Ramadan. We said to them to control the mountains before the Russians land on it. They said we need a week to rest. So the landings began. The first group of Russians landed in the first range and began to occupy it gradually. Being in that area is very hard after the Russians occupied the heights. These were the events of Shatoi. After that we decided to leave it before the Russians enter and besiege all the roads, and here comes the issue of the participation of the Ansar.

Maybe I have answered this question in the questions session of the brothers from the Arab lands. I mentioned to our brothers the Ansar – when the Georgia path was open – no one should hasten in coming to Chechnya, because the winter is coming and the Russians are besieging all the villages' strategically. I told them no one should hasten, the situation is hard and the winter is coming, there is no shelter or hospital and nothing from which the mujahidin need, but there was a wake up from the Sheikh, Jazah Allah Khayran. Some people and commanders said: yes, let them come and we will arrange them. Unfortunately those brothers 70% of them were untrained. So we sent to the Sheikh to stop the incitement. I swear to Allah that we will be tired from them and they will be tired from us. There are no camps because all of them are being bombed and they are untrained, and after the Russian plains entered the incitement stopped and many of the brothers returned. Almost 100 brothers entered Chechnya. I looked if the Southern route was open. Under the control of the mujahidin there will be no problem for the brothers to enter. Being based in the mountains and establishing centers in it and it becomes a background to exit. although Georgia was never safe and it has a black history with the mujahidin in the Caucasus. They are Christians and we don't wait for anything from them – Kufr is one religion – and they are more insidious to the mujahidin than others. So when the Russians entered from the Southern route to Georgia and controlled that route, we understood the purpose of the Russians from that.

Of course, there were brothers, may Allah forgive them, who wrongly interpreted our displeasure of the brothers entering Chechnya. They said that we don't want good for anyone and that we want to monopoly the work for us only. They will be judged for this talk before Allah. Maybe the brothers who got out of here should explain to the people what is happening to the ansar brothers during the winter season inside the land of Chechnya. Why would someone not want for the soldiers of Islam and the sons of Islam to learn and go through the experiences in the Muslim causes? They have to prepare now, today this is the sickness of the Muslim Ummah. This is the field, and there is no other field where the sons of the Muslims train to fight and there are no other causes that they can participate in. But there was a shortage in food, clothing and shelter, so we cannot let them enter.

The march of Shatoi

Then the Shatoi experience began. I wish from every brother to read and hear this interview and I wish for him to meet the brothers who were recently in Chechnya and didn't know the language or the land and those who weren't trained. They will mention to you an experience or tragedy which the brothers have never experienced. Since the march began after the Russians entered and controlled the mountainous regions. I met with the brothers and said to them: "If we didn't get out of here the Russians will tighten the siege and the situation will be worse".

The enemies of Allah started to say we will end the issue after one week and we will reveal the bodies of mercenaries and they named this and that commander. They drew a cartoon of Putin – who was a prime minister at that time – holding the heads of Khattab and Shamil. They described the situation as if they totally finished us and that the end is just around the corner.

After the commanders agreed to get out, I went to monitor a road which was full of holes due to the shelling. The holes were so big that a military car couldn't drive on it. We got out with difficulty from Shatoi. I said to the people to be prepared and no one moves. Then we got out in the night, we were supposed to go up a very high mountain then go down of an abysmal valley. There were very high heights and it was hard for the mujahideen to move in the winter. Alhamdulillah we found a good place, so I gave to everyone the green light to move. I thought that the convoy will consist of 500 to 700 people, but the convoy turnout to be 1250 mujahideen. It was hard for us to create these groups. We appointed Amir's for each group. We did not know all individuals and Amir's. Before moving we had supplies on the street and I said to the mujahideen to take their supplies because we have a long march. So some of them took and others disparaged the matter and didn't take from it. Those who didn't take became very tired.

The march began and I was following the groups going out. I found them like a beehive, the talking and shouting started. I began to arrange the groups, and each group had an Amir. I said to them: "Don't ignite fire. The Russians are everywhere and if they know about our location they will burn the ground". Some of them heard my order while others didn't. There were problems and the weather was very cold in the night that it was impossible to sleep. During the day you couldn't sleep because we had to walk. So the people began to walk like they were drunk. There was hunger and coldness and humidity for 4-5 days. We couldn't take off our shoes, so the bottom of our legs became white because there was no blood in the flesh. The coldness became worst and the youth began to ignite the fire and the clothes began to burn. Due to the severe coldness they used to sleep near the fire, so their clothes get burned while they were sleeping. If the brothers mentioned it you wouldn't believe it.

The brothers began to get sick and have diarrhea and hunger, the faces and skins became pale and their lips rifted. We started to search for an exit route and the wicked Russians were stationed on all the peaks and brought their best forces the "Commandos". They declared that they have prepared Special Forces to crush the criminal terrorists. They have really prepared for this matter. Their forces were completed with clothes, tents and small heaters like they were in a 5 star hotel. They had everything, while we were moving from forest to forest. I gathered the people in a valley and ordered them to ignite a fire. Near that valley there was a destroyed village that was abounded by its inhabitants. Some of the mujahidin entered it and ate everything from chickens, cows and others and didn't leave anything in it. The people were burned and destroyed every day, the Russians used to sneak at night and plunder the village, so we entered and took what was in it and said "Insha'Allah we will compensate for them afterwards". We took what was enough for us. The management of the people was very hard, we could hardly meet the commanders, since there were more than 20 commander. That in itself was an army. I used to gather them through the radio and we used to arrange the matters as much as possible. We only wanted to know who got injured or killed that was the most important thing.

We began to go up the valley. It was 18 days that only Allah knows what our conditions was. We started to monitor and search for the route, so I went with Abu Al-Waleed. Before that I have sent a group with our brother Abu Omar Al-Najdi, but they got lost and no news came from them. So we were the second group with Abu Al-Waleed, we went to the location which was the front of Abu Al-Waleed, as soon as we went up we met the Russians, so a shootout happened, one got injured, also Abu Al-Waleed got injured and one was killed, and the Russians remained on the peak. Then I went up a small hill to make a contact with the radio. But when I went up with Abu Al-Waleed and one of the brothers, we glimpsed a small fire behind a tree. So we said there could be mujahideen in the region. We didn't think that they were Russians because they usually use fire light grenades at night or have a night shooting. So I said to Abu Al-Waleed - before he was injured - : "Can they be mujahidin?", Abu Al-Waleed said: "Is that a fire or not?". He went to see and returned and said: "There are people talking". Then he said: "Let the Chechen brother come with me to talk with them. I fear that they may be Chechen mujahidin and if we talk to them in Russian they might shoot at us". Although the brothers speak Russian because the Chechen language is hard and it's a language of one nation, but with the Russian language you can talk with all the Caucasus nations.

The Chechen brother, who was one of my guards, began to call them and we saw the fire getting bigger, and one of them came out of the tent and began to shoot. The Chechen brother got injured and began to shoot at them and I was 10 meters away from them and I was calling in the radio for half an hour. When the shootout began there was shelling with the artillery. I and Abu Al-Waleed retreated and withdrew quickly from the location and the heavy shootout became more intensified on the

area. The wicked Russians wanted for the convoys of the mujahidin not to move so that they may fall in an impermeable ambush. We never experienced such bravery of the Russians, they were stationed everywhere.

We returned after that and explained to Shamil the hard situation and told him that we need to solve this problem. Shamil insisted that we get out from the villages. The Russians were everywhere in those villages and we were in a gorge between two mountains. I told Shamil that the situation is hard and we had with us more than 1200 mujahideen. The Russians in those villages were gathered and they were many there. He said: "I don't know the area, we have to go to it". I said to him: "No problem, we will send some brothers to monitor the routes". So I sent a group including our brother Hussein Al-Shishani and also Abu Zar Al-Taifi from the Arabian Peninsula, Jazah Allah Khayran, he is one of the best brothers, and with him was a Chechen brother his name was Islam.

When they went, I went up and sat on the mountain and made a shelter from wood and ignited a fire. During that brother Abu Zar called me through the radio and called me with the name "Taj", so I answered him. He said: "We passed the area, but on the right there are Russians who are 1 kilometer away. What do you say?". I said to him: "As long as they are not on the route, then continue". He went and passed the area. The matters were good and we came to an agreement with the people on the other side to receive us.

On the next day we said to the people, Bismillah, and gave orders to the groups to move. I called Shamil, Yaqoub - Yaqoub was the one controlling the convoy with brother Girat -, Abu Al-Waleed who was injured, Mutib and also brother Abdulsamad. The people began to move. I and my group were sleeping on the way. If we were two hours late the Russians would have come and captured us. At this time the Russians were following the trail of the group that went to monitor. The Russians had an idea to be stationed on the peaks and hills for two or three days or even a week to search the area. If there were camps or trenches, then they go to other areas.

In the morning of that day at 8 - 9 a.m, I was ahead of the groups with some guards. We began to walk to be sure of the route once again, after the first group went. I wanted to go as a second group with the guards who were with me, to be sure of the route. Yaqoub and all the groups were with Shamil behind us. When I was walking I saw a group wearing white camouflage clothing coming in my direction. So I called two youth who were in front of me - they were guards -, but they couldn't hear me because my voice was low and this group had seen us and immediately ran away. We also took our locations and the shootout began. I thought that they were from our group that went yesterday and it had returned. But the shootout began between us and one of the brothers with me got injured from a PK machine gun bullet, which came directly to the heart and penetrated the ammunition store in the pouch and was stopped in the skin. I said to myself: "Hasbunallah, who will take him now and where will we drag him?". Then we threw grenades at them and the shootout continued

between us. My group consisted of 6 guards. So when one of them got injured, I got scared from that because the Russians groups didn't retreat. Instead of retreating it began to spread left and right to besiege us and I knew that they were many. So I ordered the brothers to retreat quickly and we took a good high location to see all routes. We stayed there and set an ambush and I expected them to retreat because the mujahidin were coming. So how can they advance? Those malicious were advancing placidly and with confidence and kept walking until they reached us. At that time brother Yaqoub arrived with the convoy while they were advancing and we were waiting for them to slaughter them. But one of the brothers, may Allah grant him guidance, was hastened to strike them and one of them immediately fell, then we finished three of them. They retreated and asked for reinforcement. Reinforcement came to them by heavy weapons and the first two shells fell on their heads. There were killed and injured among them. We began to fire at them, so they stopped and asked for reinforcement and retreated. I said to our brother Yaqoub to quickly send the groups from the left side. The convoy moved and we cannot send it back because the Russians knew our locations so we have to finish the route.

I sent a group to besiege them from the left and discovered that they were a faction of 30 or 35 member and they had a faction in the rear. The brothers went and fought with them from the rear. So they got confused and didn't know what to do. I said to Yaqoub: "Go from the left and I will go from the right". And the brothers started to fire at them from the right and left. So the Russians saw the whole mountain became a fire striking machine - despite I couldn't see anything from my direction, I only fired to distract them - and they really thought that we began to surround them. They ran away and Yaqoub advanced towards them. We found their food and ammunition, Alhamdulillah, since my ammunition finished.

I said to Yaqoub: "Advance towards them". He said: "Alhamdulillah, we took their weapons, ammunition, tents and sleeping bags", we desperately needed them. The brothers began advancing towards them, and we were looking at them, so we arranged the youth and I began to advance towards them until the brothers reached the Russian locations. Some of them went up and others remained down. Brother Yaqoub was down with 5 brothers, to ambush the Russians, and they crushed the Russians. Also there were some brothers who were firing at the Russians from above. The shootout began from here and there, so their plans were lost and they couldn't rearrange their ranks and dig the trenches. The firing with the heavy artillery began to strike them, and they burned the land and the shootout was directed at them. While at the location of the brothers, the youth retreated and no one remained there. They were on the peak of the mountain. So I asked them to come down to the right direction. They came down, Alhamdulillah, no one of them got injured, although the shootout was intensive at that direction, but nothing happened to them. A short while after the shelling, we began to hear that this one got killed and that some got injured and the shelling was very intensive. I wanted to advance in that area, but I couldn't due to the intensive shelling. Every now and then they brought to me an injured to

treat him, then they bring a martyr to try to bury him, but we couldn't bury him because we didn't have digging equipment, so we dug holes of half a meter with knives and bury the martyrs. The brothers were sick and very tired. One of them painstakingly carries his league and more than 30 injured and 30 martyrs were brought to us. Our brother Abu Al-Waleed was injured; also our brother Yaqoub and Abu Zar Al-Shishani were injured.

We asked for reinforcement, so our brother Abdulsamad Al-Tajiki, may Allah accept him, came. He advanced with his group and he was killed, Rahimahullah, and his deputy, commander Ilyas - Shahr Al-Deen is the deputy of Abdulsamad - and commander Shali Adin were killed - all these are commanders of groups -. Regarding the injured from the leaders of the groups, they were Abu Al-Waleed, Yaqoub, Abu Zar Al-Shishani. I couldn't send any group since no one had an Amir. Their Amirs were either killed or injured. So I called Ramadan's group and sent them ahead of us - this was at night - and Shamil insisted on advancing. I repeated to him that we couldn't at this time because the Russians are located in front of us. He insisted that we need to advance and I got angry and said to him: "Understand the situation as you wish" I switched of the radio. We advanced in that area until we reached the brothers, who were ahead of us, and they said: "Where are you going? the Russians are 15 meters in front of us!". So I said to Shamil: "Do you see!". He said to me: "its dawn now and the warplanes will come". Indeed the warplanes were roaming intensively.

We came down a valley - it was an abysmal valley and only Allah know of it -, so I was astonished how the exhausted youth managed to go down and once again ascend it. They couldn't sleep at night because of the severe coldness in the day. We couldn't sleep for more than 30 minutes. After 30 minutes we would run so that the blood flow won't stop. Allah willed for the youth to engage the Russians in the morning, from 15 meters. The youth attacked the Russians and they kept their heads inside their coats. So the youth massacred them and more than 50 from the Russians were killed in one spot. There were two complete factions from commando forces or the so called "Destans", while the Russian government was declaring to the world that it will kill the leadership of the mujahidin.

We advanced after that. We already had a Russian prisoner who escaped and guided the Russians to us. The Russians thought that we were 200 or 300 individuals. We used to hear them on the bugging devices saying "their numbers were only 200 or 300 individuals", then they said "we have got news from one of our soldiers that their number is 1200", which is the prisoner who escaped from us. The reason that this prisoner escaped is at that time no one could guard anyone and keeping him was a mistake. We should have slaughtered them all. After that the return to our locations was impossible.

After killing all the Russians in this battle, the shelling and heavy shootout began and many youths were killed. We were walking in big numbers. This was the first time that I saw injured mujahideen who were left behind and the martyrs who weren't

buried. The problem was that some people thought that this injured or killed mujahid has a group that will take care of him. They didn't know that the people were walking individually without groups. When I passed – and I was in the rear of the convoy – I found an injured mujahid, so I couldn't bypass him, and there were two martyrs. So I asked the brothers who were with me to dig a hole. But if there was no time for that – we couldn't impose that on anyone – because the people were very tired. Jazahom Allah Khayran, they obeyed me and dug a hole for the injured because he was injured in the head and he was dying. I swear to Allah that the smell of musk was in the area and the people despite of the heavy shelling were coming to this person and smell the odor and say Takbir and I would say to them "Let's go now".

We went down the valley after we buried him and the helicopters came the next day and discovered our location. All the planes came and began to pound the earth and burn it, and we didn't have anything to respond and they were very low. Then came the shelling with the rocket launchers and also the Moshak and Organ rockets came from every direction and were falling on our location. I said "now the dead are by the hundreds" and the morals were bad. We said "if half of the mujahidin were killed and the other half is saved this will be an acceptable percentage for us".

The shelling became more intensive on the mujahidin. I tried to explain to Shamil, and there was no possibility to meet and most of the leaders were injured and tired. Despite of that we did a consultation and looked at the matter. We found that the matter became haphazardly and the people were moving. The main thing was that the people were only moving. Regarding who begins the moving, and who is and is not, the matters became haphazard.

I remember that after Maghreb, after the groups began to move towards the villages of Salman-Thawzni and Desi-Khoti, the Russians began to prepare and mobilize many forces and mine the route. After these villages we had to cross a river with scary undercut bank on the edge. The Russians mined all the routes and only one or two routes were left. I tried to contact the youth who were hidden in the village before we arrived. They informed me and said: "We swear to Allah that the Russians are ready for you, don't come to this place. Shamil was still insisting to continue the march to these areas. The matters began to become harder and more haphazard and the fierce shelling increased. A number of youth were killed and injured. We kept more than 100 injured in these villages which we couldn't enter, but its inhabitants said they were unable to receive them, so our problems increased.

And I remember before Maghreb that I passed by one of the martyred brothers laying on the ground and no one buried him – I was in the rear and I wasn't convinced about continuing the route but our brother Shamil had a certain vision because he knew the area -. I said to the guards who were with me: "Dig for the martyr". So they dug for him in a place where a shell fell and expanded it a little then they buried him in it. These were hard tragedies and scenes on our souls. I never saw anything like it in my entire life.

Shamil came and also some of the inhabitants of the village and said: "We swear to Allah that the Russians have prepared well for you and they are waiting for you, don't advance in that area". So he was convinced late. I left the radio and said to him: "This is not right; a body cannot walk with two heads". So I left the matters to him. In fact, he had a vision because he knew the area before and has experience in it, maybe he knows something, but he was strongly convinced. In the end he asked me to meet him and said: "What will we do?". I said: "I mentioned to you my opinion regarding this situation. Now there are injured and dead. Are you now asking what to do?". Then I said to him: "There is no solution but to return from these regions to the area which we came from. In that area which we came from, the Russians took the bodies of their dead and they were 75 people. We expected that the Russians which are present in that area, they would surround us from four directions. I remember that I sat with the mujahidin around me and reminded them of Allah and that He promised us one of the two good things, either victory, which is the victory of this Ummah, or martyrdom for the sake of Allah and it's a victory, both are good and I ask Allah to grant it to me. I was in a very tired moral. I swear to Allah that for three or four days there was no smile on our faces. I used to say to the brothers: "You have to be ready" and I passed on some groups and everyone was asking "What will we do?" I used to say to them: "Be ready to meet Allah, increase your Ziqr of Allah and we ask Allah that the bullet comes between our eyes and not in our backs. We ask Allah for martyrdom not retreating, so be ready for the order of Allah. We fell in encirclement from four directions and our numbers were many. Every now and then, there were many questions. We hear this one got killed, that one got injured and that one is shouting "I want a horse". What can I do? Everyone is asking for something and the situation was hard. We left in that village 100 injured and 50 mujahideen were martyred in those battles.

Before going out of the siege I called brother Abu Zar Al-Taifi and brother Abu Omar, and asked them to search for a route to get out of the siege. I have already sent a group to monitor the routes, but there was snow and a blizzard, so they returned from that route. I was looking on the map for a route and was expecting to find relief in it, by the will of Allah, and we will be rescued and find an exit for the mujahidin through this route. But our brother Abu Omar got lost before and didn't return and the others returned because of the blizzard. So I asked Brother Abu Zar and brother Islam Al-Shishani, and other 3-4 Chechens to come from that route. We got an answer from them that Alhamdulillah, we have reached now the valley and passed the road and the matters are good. I immediately mentioned it to our brother Shamil and we moved quickly from the place of the siege and said: "We hope that no one acts from his own mind, what we say you carry out. Now we don't have a place to sit. The Russians know our locations precisely and they have all the information they need about us. So we have to get out of this whole area". All agreed and we gathered them through the radio. We had groups in the rear to engage with the Russians so that they don't enter the woods and I told them that we will send you a reconnaissance to see where we can get out, from the right or left side. I sent the deputy of Commander

Shamil Krekbil, brother Rabbani, who is one of the best Dagestan mujahidin brothers. I was afraid for the Arab Ansar because if one of them got injured, he will be a big problem for us. So I sent Rabbani and he went up the mountain and informed me before the Maghreb that the area is empty, and he was continuing and advanced monitoring. So I immediately gave the order to all the commanders to retreat. They began to retreat haphazardly and started the bombardment with rockets and cluster bombs, which were from the dirtiest weapons. Now we didn't know how many martyrs and injured we had.

We continued to walk till mid night on the same road that we entered for the first time. The road was filled with mujahidin. I found four mujahidin on the ground, so we buried them. Shamil came and said: "What is the Solution?". I said: "Now we get out from here to the second area". Morning came and a group remained in the second area, and a group remained with Shamil. On that day we arranged the people and gathered them with the group that was with Shamil. We entered the valley, I swear to Allah the livestock couldn't walk in it, not even the mountain goat, because of its roughness. We had 25 horses, 20 horses died, we ate 4 horses and one remained with me, it was the one which managed to get out and we crossed the area. The horse died in a mud swamp with ammunition on its back. We couldn't get it out and the horse died and everyone was looking at it.

Alhamdulillah, we walked in this valley until we reached the exit of this valley. There was a location for the Russians and we received news about that. We created a quick formation to attack the Russians in that location and open a path for the mujahidin. After monitoring the area we found the Russians went out of the area, Alhamdulillah, because of the slaughter that happened to the "Destans" forces. Allah casted heavy terror into their hearts. All the Russian groups that were on the peaks withdrew one day before we arrived and we entered the Thawzni village in a condition that only Allah knows about.

I swear to Allah that when the people of the village saw the mujahidin, the woman and children cried because their condition was hard. Some of the youth were carried and I remember that sheikh Abu Omar was carried on the shoulders of the mujahidin. Also the rest of the mujahidin were sick. Their feet ulcerated, some of them sank in the mud, so they lost their shoes and walked on the ice for one or two days without shoes. Their feet bloated and they were unable to wear new shoes. We arranged for supplies in the village at 2 a.m. and gathered the people (mujahidin) in the main street and began to get them out. Imagine each group 100, 200, 250 person. I needed several hours to gather them, while the Russians were 200 meters in front of us. I tried to get the people out from the village. Morning came and we didn't decide to cross because the brother who monitored the route said we couldn't cross during the day. So we returned to the village. The people were very afraid from us. The Russians were looking at the mujahidin and the mujahidin were looking at the mujahidin, and only Allah knew how hard the conditions were.

One of the vehicles passed near the mujahidin location but nothing happened, by the grace of Allah. We stayed up till mid night and the people said to us, either we get out of the village and you stay, or you get out and the women and children stay. What they said was very logical, realistic and strong. I asked them for only one day to change the clothes, shoes and socks of the mujahidin. I swear to Allah that we were gathering shoes and used socks from the people. The women used to bring milk and food and the people would fight over it because of the severe hunger. There was also the tragedy of mud and humidity. The mujahidin began to ignite fire in the homes and warm themselves up – they were abandoned – and the people were surprised from the fighting, even that some youth recorded these scenes and one of them asked me: “Why there is no order in eating?” I said to him: “Thank Allah that we got out of certain death in the siege. So thank Allah, this is not the time for arranging”. Some were asking for blankets and shoes, so I said to them: “Brothers, if we had these things, we wouldn’t have kept anything from you”, some harsh words were exchanged between us. But they apologized for that, Jazahom Allah Khayran.

We entered into a second journey and mentioned to them that we almost got out of the siege, but the danger is still there and we ask Allah to finish it well. Some of the youth stayed in the village; among them was Sheikh Abu Omar and two of the commanders, Abu Jihad and Abu Zar Al-Shishani and a group of 30 to 40 mujahidin, and 100 mujahideen were distributed in the villages. We continued the march in the night, while the Russians were 200 meters in front of us. We passed through the forest below them and the Guards were above us. We were saying: “Alahuma salim salim”. Alhamdulillah, Allah blinded their sight and we passed that area and entered a very dense forest. After that we held a meeting and divided the group into two sections. Around 200 mujahideen moved through the open lands to the villages, and a section continued with us and our number almost reached 700 or 800 mujahideen. We moved towards Vedno. We were walking on a route without knowing its condition, so our monitor walked ahead of us. Alhamdulillah, we had a brother who knew the route until we reached near Vedno and crossed to Tsai-Vedno and stayed in it. We had many problems there. Many of the sick mujahidin died in this march. We prepared for them food and in the street we would distribute bread, one of them would take and the other wouldn’t get. This was at night while we would hide in the day.

We crossed on the second day and reached to a partly secured area and some of the brothers arrived on ice sleds dragged by bulldozers. By the end of the day we reached a secured area Alhamdulillah. This was a big relapse and a big defeat for the Russians. They were wishing to declare the end of the war and the elimination of the mujahidin. We considered our entrance to these areas as a new war against the Russians in the mountains. This was the story of the march.

Reorganizing the resistance

After that we began to buy clothes, shoes and sportswear, since we didn't have military clothes. We began to arrange our matters and the youth rested a little, but we were surprised by a Russian attack and a new siege. The groups remained in the forests, and Allah willed, that a Russian convoy - from the Omon group - consisting of 35 soldiers arrived, and a great massacre happened to them. That was a big shock for the Russians. Every soldier from the Omon forces equals 10 - 20 regular soldiers. They are trained well and the government spent much on them until they reach a certain level. The massacre was a big shock for them, since it tipped the balance inside the mountains and after that, the Russians immediately withdrew and started another attack.

So I distributed the youth this way: Abu Jaffar with a regiment in an area and Yaqoub Zalmay with a regiment in another area. The Russians came and besieged the area with seven thousand soldiers including 700 vehicles. We came out and attacked the convoy in that area, Abu Al-Waleed and Abu Jaffar attacked the reinforcement troops. So the balance over turned, and the Russians began to state that the war didn't end. They have lost more than 60 soldiers from the "Destans" forces, then after that 15 soldiers were killed. This was the most powerful operation that happened at that time.

After the matters began to move and the people began to dare, this one detonates a car and the others put mines for a truck. The matters began to move after a general quietness until there were strikes inside Ingushetia, and the Russian government began to fear that the fighting circle might expand and we began to hear their statements about that.

Regarding us, Alhamdulillah, we are preparing for big programs Insha'Allah that will tip the balance of the battle. We will strike the strategies of the Russians, which is to sit everywhere and persecute and follow the mujahidin. There is a malignant policy that is implemented by the Russians, unlike the first war, there are big differences between the first and second war:

In the first war, the Russians entered in a hurry and they weren't prepared. Most of the forces were from the army and few were from the interior troops. They were based in the villages, but now they are everywhere; assaulting homes and they know very well who is fighting against them. They benefited from strengthening the Chechen police and terrorizing the people. That's way the small intermittent programs don't solve the problem. After I made a field visit to the cities and villages I noticed that big program tip the balances. So I held a meeting with the leaders of the groups. Alhamdulillah, I found a great acceptance from them. To this day 2000/05/24, we are preparing, Insha'Allah, in the coming days to begin the programs, we ask Allah to tip the balances and change the battlefield to another form.

This was the situation in Chechnya during the second war and how the events happened.

Advices to the mujahidin Al-Ansar

To be honest, the brothers who went out of Chechnya requested to record these events so that, there would be benefit to the Ansar brothers and the sons of Islam in supporting other causes ...

I say and repeat, if the brothers want to give support to any cause they have to have study all steps and there is no need to be Stochastic in visiting these areas.

The first steps:

- visit the area and see the needs of the area
- Establish three groups in an institution
- Prepare, monitor and gather information

Their connection should be with the leadership. They shouldn't wait for anything from the people in the area. They shouldn't wait for them and say: "If they work, we will work". You came, so begin to work immediately from the day of your arrival. This is what makes the people appreciate the cause of support that you came for. You should be a trained and prepared Mujahid. Go to any place to know the weapons, maps and communications. Since the armies don't need to know anything, they only need to know the direction of the enemy. That's why the formations of Al-Ansar are weak, shaky and untrained. The brothers have to fear Allah in giving support to any cause ...

Everyone was asking for the route (to jihad). And we ask: "Are you learned and trained?" he replies: "No, I will learn in the front, or I don't need to be trained". All the people became specialized in storming. Everyone wants only the light weapons. So fear Allah! we have to be prepared to carry the message and goal. Being shaky is not acceptable. This one comes and that one returns after one month. This gives us a bad image in front of those peoples.

Also we shouldn't interfere in internal problems and respond only if we were assaulted, and we respond in the same way. But to enter and support some of the groups over others, then no. many people tried to drag us to such problems, but with the grace of Allah, we closed that road ...

We also have to stay away from discussions and arguments that have no benefit, especially with the heads of the people and the elderly. It's up to them and they won't understand the issue. There are youths who are more important; they are in need of Dawah and education. We need to organize programs for that.

Allah has favored us and granted a wide mercy the day we came to support those peoples with these operations, and restrain the enemies of Allah, and pull the rug

from under them, especially the Sufis and those Mullahs who were lying to the people. Whenever they speak against the mujahidin Al-Ansar the people said to them: "What did you do? Where were you in the days of fighting? Where were you when the mujahideen were striking the convoys and vehicles? They hold back the hypocrites, Sufis and others. We have become trustworthy among the people, especially the youth, as well as many of the ordinary people. I remember that they used to ask Shamil and other than Shamil about us and they would say: "Did you see those Arabs inside the villages?, they said to them: "No", then they ask: "Did they keep military check points on the roads?", they said: "No". "Did they interfere any time in anything?" Then they asked them: "What do you want from them? – they mean the Sufis – What do they want from Al-Ansar?". They said: "Those people came voluntarily to jihad and they can get out whenever they want, or you want us to commit them with something. This is shameful and injustice".

In fact, we didn't ask from anyone to defend us. We were far from discussion and stayed away from being dragged by people to certain discussions. We set for us a certain methodology and path in the fields of support and Dawah, Alhamdulillah. I swear to Allah that we had hundreds of students, and if we had the capability, we would have opened more than one institution or a Dar for memorizing the Quran. We had problems our capabilities and there weren't any problems with the people.

This institution was visited by field commanders; among them was our brother Shamil he came and took a course with all the members of the Shura council. Alhamdulillah, we had a good and wide relationship with groups from the Caucasus. We became more associated with him than the other field commanders from Chechnya. We began to know the natures of the people, how they think, with whom we deal and what to do. Alhamdulillah, brigades from the Caucasus people participated in this jihad like the Karachays, Ingush, Kabardins, Dagestan and Al-Ansar from the Arabs, Turks and others. This is the total opposite of the first war, when the numbers were few.

You should work regardless of the difficulties. This is the right thing in giving support and we might speak long in mentioning the stories and examples and may be this is enough to clarify the idea.

The people who are stochastically, and coming without preparation, and setting plans, are causing more harm than benefit. After that you find that people aren't enthusiastic to receive Al-Ansar in any place because of the haphazard that resulted in big harm. This is in contrast to the ordered and organized situation, where people will welcome them and be trustworthy. Even in any new cause you will find people calling them and wishing for their presence in advancing the jihad.

There were negative results from the institutions and aid agencies because of untidiness. There were people increasing and decreasing in the matter and there were certain bodies that followed intelligence services for certain countries. They intentionally distributed the aid work to certain types and also even the military work, by supporting some of the leaderships to disperse the Muslims. They did not unite in any action or cause. They intentionally support a certain side more than the other and distribute the people as they wish. Because of them, people separated in the Muslim countries, every one stands with a person. And the people begin to fight against each other. They committed tendentious and vengeful work against the people of Islam and the mujahidin. They create problems to achieve their purpose and goal.

The youth should be careful from these people. The Muslims should fear Allah in the aid work and giving the support, or they won't be trustworthy to the people. Trust doesn't come by distributing money on the people. Getting these people to trust Al-Ansar doesn't come through distributing money. It only comes by being honest with them and participating with them. I remember what sheikh Abdullah Azzam said: "Don't benefit from the Afghan people and achieve your goals". Many people came from different countries to many nations and everyone had an organization, party and ideology. The new youth from the Arabian Peninsula didn't have an idea about these matters. We only went to Afghanistan to achieve martyrdom. They used to call us "The two weeks strata", which means two weeks to the camps, then to the front, after that martyrdom. We are like white notebooks; we didn't know anything about these matters. The arena was full of organizations and ideas which no one could know, even if he studied in universities for ten years. The people use to come to arrange and train its members on certain ideas, and they used to benefit from that. But in the last days they didn't benefit the cause. They used to sit in Peshawar and don't care what happens. When we were able to enter and conquer the regions, it became a shelter to the weak Muslims. But they weren't doing anything. Our situation was hard in the last days. The people weren't interested in the Afghans, that's why the Afghan gave us what we gave them. Thus the cause ended and didn't achieve what we wanted. I personally don't forget the favor of the Afghan people after Allah Subhanah wa Tallah, they taught us and made us participate in that cause. That's why I love the Afghan people and respect them, and I wish always to visit Afghanistan and to be connected to it. It's a nation that has pride and self - esteem. It fought the USSR in a time when our dream was to return the jihad to the Muslim Ummah. It's the poorest nation of the world and crushed the USSR in ten years. And today here in Chechnya the smallest nation in the world is crushing Russia in the heart of Russia. These are from the signs of Allah. I swear to Allah that if we didn't participate in these causes, we wouldn't believe anything and these are from the signs Allah to awaken the Ummah from its sleep.

People recognize the cause only if they are given the green light or nobody sees any cause. For example the Tajik cause was totally neglected because they weren't given the green light. Also Chechnya in the first war, it was neglected by the whole Muslim world, even the parties and organizations. During the war we were expecting that it will end in the triumph of the Russians, except if Allah wants something else. Also the cause of Bosnia and Herzegovina was forgotten until the green light came, so everyone went to it.

Now the war imposed itself on the reality. The second war in Chechnya has something new; the Muslims are the beginners. The people began to look to the cause in another way. It has a wide resonance and the Ummah moved once again, unlike what we used to see from the massacres that breaks the soul and morals, and the people can only weep, instead of doing Takbeer and being proud of what they have.

Who is Ibn Ul-Khattab?

Your brother was born in the North of the Arabian Peninsula ("Saudi Arabia"). I finished my high school and was planning to enter college, but I went to Afghanistan in 1988. After the battle of Jaji I stayed in Afghanistan, we ask Allah to accept it and make it purely for his sake. I participated in the cause of Afghanistan then Tajikistan and now in Chechnya.

In Afghanistan I was a leader of the artillery brigade with Brother Abu Ayub Al-Iraqi. We planned allot of operations which many of our brothers participated in. In Tajikistan I was leading the front with our brother Abdulsamad directly associated with commander Abdulloh Nuri. in Chechnya I became the leader of the central front with brother Shamil until the Dagestan operations came, I was the field commander of the Islamic party which participated in the battle. I work as the field commander in the mountainous region. Alhamdulillah, now we prepare the military programs and everyone is participating in it. The people trust what we do. We became trustworthy among the youth of the Caucasus and even the field commanders and the ordinary people, and we ask Allah to accept it from us and them.

Operations in the first war

Our Chechen brothers asked us to participate, so we participated with all the commanders and didn't hesitate, that's why our relation is good with everyone. We participated with Shamil, Gelayev and Salman Rudaev. We have our special program and it has a good affect. It gave us trust in ourselves after our trust in Allah. We had trust that we can do something and change the course of the war, after we previously used to be scared, not daring and hesitant to do any action.

The best of these operation was the operation of Khartshoy in October 1995, then another convoy in Sergin - yurt. Two weeks later was the Yarmash-Mardiyah operation in Shatoi. This operation shocked Russia very much and declared

mourning, and they made it officially one of the biggest disasters of Russia. One month later, we weren't able to strike any convoy, but Alhamdulillah, we succeeded in striking the artillery and an enemy warplane and we took some locations, prisoners and war booty. Then were the operations of Grozny and Argon, which we participated in.

The attempted assassinations

There was one attempt in the beginning of the second war. There was an explosion in the house, next to the bed room. It was so powerful, but Alhamdulillah, no one got hurt.

Events of the battle of Boynaksk

This operation was one year and a half after the end of the Chechen war. After the end of the Chechen war we used to monitor and we received useful information. We received information that there was a big presence of military divisions in Dagestan and Ingushetia.

These divisions were present in Chechnya and their hands were contaminated with Muslim blood. So we gathered 100 soldiers and arranged them. One night we entered and our goal was to take the tanks and vehicles, since there were more than 60 T72 tanks and also T80 from the latest tanks, and there were 100 vehicles. There were 300 vehicles distributed in 18 warehouses. We stormed them and controlled the division in two or three minutes. We immediately attacked the guards then we entered the camp and tried to burn the tanks. We have arranged all the required monitoring, but unfortunately we had a major mistake, we didn't gather enough information. We had to take officers and soldiers to give us the information and that was easy. It wasn't logical to monitor from a great distance. We were used to monitor in the front and the information comes from monitoring from a distance and arrange a program based on that. But in similar programs were supposed to go more deeply inside the enemy. We prepared the keys for the tanks and did every possible thing, but we didn't expect that they would be empty of gas and batteries, and purring the diesel needs a whole day. Also Hakim (Al-Madani) rahimahullah burned all the fuel and the soldiers got scared and ran away. The most important part of the plan was to ignite the tanks and control the military city and capture more than 5000 soldier and drive them like sheep to Chechnya, and we had certain demands and arrangements. But the tanks didn't work and we were forced to burn them, and destroyed more than 60 vehicles and we didn't have time to destroy the rest. So we gathered the mujahidin in 15 minutes and withdrew. The Russians sent a convoy to besiege us and declared that they besieged the mujahidin and that they are over. A fierce battle broke between us and we attacked two of their vehicles and killed three of them, and from the mujahidin 3 were killed, we ask Allah to accept them as martyrs, the most prominent among them was Abu Bakr Aqeeda rahimahullah.

The operation ended, the Russians were defeated, the people supported us, and there were no civilian casualties.

The story of the spies network

Some members were detected from the Uzbeks and Tartar. They were Muslims and it was easy for them to come to the camp, since there were many of them and they were revealed by their own ethnicity. They revealed one, who exposed the second, and the second exposed the third from the Uzbeks, then the Tartars were involved in that. We captured more than 37 spies and they mentioned to us that they were sent for certain purposes. Their goal was to assassinate certain people. This was a justification to start a war against the Russians before they attacked us...

The battle of Argon

After the Russians besieged Grozny there was big pressure on the mujahidin in the fronts. We arranged many monitors in all the cities of Argon, Gudermes and Shali. We arranged them on the bases of doing military actions there. The Russian convoys were moving intensively. I asked the leader of every group to prepare 25 mujahideen from his group and that we move quickly in blitzkrieg operations. I wished for the mujahidin to get out from Grozny, but they didn't understand the code, and I mentioned to Shamil that we meet, but he didn't understand. I wanted them to come to the mountains.

We took the group of Yaqoub, Abu Al-Waleed, Abu Jaffar, Abu Omar, and the group of Shamil Krekbi rahimahullah – he was from the most beloved and closest to me from the Dagestanis and he was from their bravest. He was martyred rahimahullah in the Debyurt front – after that some reinforcements came to our brother Abu Al-Waleed. We also had with us the group of Islam Bek, Jundullah and the group of Adam from Khatoni, the group of Ramadan, Nuridin and Adbulhadi. We came to this region with 400 mujahideen. We moved to the area of operations. But the people were tired from the snow, since the march was from 4 a.m. to 7 a.m. so the people got tired from walking. When we reached the area we distributed and controlled the main road that links Gudermes with Argon. There was a road that takes the convoys from Shali and Argon to Grozny. In the morning of the second day a convoy came with ten vehicles. Our brother Abu Jaffar attacked it and the people did Takbeer. After half an hour a convoy came from the location which we were in, so we attacked it and there were 12 vehicles. Then after one hour 4 vehicles came from the direction of the group of Yaqoub, so Yaqoub and Ramadan attacked it. Two hours later the mujahidin attacked a gathering of the Omon forces. Then commander Abdulsamad attacked them in their direction. The Russians didn't know what to do whenever they send a convoy it was being attacked. So they sent a force to establish a check point, so the mujahidin attacked it. We destroyed on that day 47 of their vehicles and the killed were in the hundreds with the grace of Allah. But those in Grozny didn't come out – may Allah

give them guidance -. These were the events of Argon and it was from the most beautiful and fastest. It was blitzkrieg and messed up the Russians calculations at that time.

The story of the march of Grozny

The march was very difficult since the mujahidin were more than 3000 and from the biggest mistakes that happened in that region is that, the groups began to get out with permission from the general leadership in Grozny. They gave the Russians a hint that there is a possibility that the mujahidin might get out from that region, so they mined the area. Shamil and Arabi conducted operations in that area and set protection units and they were supposed to leave it if they wanted to get out from there so that, they won't draw the attention of the enemy. That's why when there was a possibility for the mujahidin to get out from that area they mined it and got prepared.

So when the mujahidin got out many of them fell in the mines and among them were Shamil, his deputy Khon Karbash and also the general commander of Grozny Aslam Bek, he was killed by a mortar shell. The information that came to the mujahidin was wrong. The information said that on the road were wired mines - mines with wires - only. So our brother was sweeping the snow and touching the area, and if he found wires he would immediately disable them, and indeed several mines were dismantled. But there were other kind of mines that work through pressure. One of it exploded against one of the guards, so those who were with him took him and completed the road. It was known that the area was mined with pressure mines. The injured were taken and we began to walk and people were getting out- if groups move it's hard to stop them, and make them return especially if they in such large numbers -. Shamil continued the march and they were hit by a mine. So the mujahidin came to help and they were hit with another mine. So he asked for 20 or 30 volunteers to dismantle the mines. The people were silent, he said to them: "That was necessary or there will be big massacre among the mujahidin", but everyone was quiet. He said: "I will go with you". He was the first to go with 30 mujahidin. The situation needed from him to stand this stance. Some people talked why he advanced when he was the commander, but there was no solution but to advance. After he was hit by a mine he called the people to be in order, and the people were in chaos, but we were forced to continue before dawn breaks or the worst will happen. One of the relatives of Dzhokhar Dudayev, whose name was Laysh, advanced and was hit by two mines and got killed, then Khon Karbash was killed by a mine, then they opened the road and the people began to pass that area until they entered the village of Yermolovka. So the Russians shelled the village with artillery. Then they went to second and third village until they reached the mountainous regions.

We received news about the injury and death of the commanders, and it was required of me to send trucks and cars to receive the mujahideen. The mujahideen morals were very high because Khattab was coming with 40 cars, trucks, supplies and food. Many of them were saying: "Our morals are high and we will continue moving until we meet you with the trucks and supplies".

In fact, I gathered the trucks and went ahead, but it snowed, and the movement became hard and I had with me about 100 mujahideen fighters to receive the mujahidin. I asked Shamil: "Do you need any help?" he said: "No we don't need anything, our numbers are many. We have enough arms and ammunition. Then I asked once again, they said: "Help us, the situation isn't good". So I gathered 250 mujahideen, and took arms, ammunition and moved. The cars were unable to move. So we prepared the bulldozers and added sledges to it. We moved half the distance and we found big swamps which the bulldozers fell in and we continued the rest of the way. We found that the enemies of Allah have set up an ambush for us, but Allah saved us from it, when three mujahids - whom we didn't know - joined us while we were advancing, they went ahead and fell in the ambush and were killed, and the ambush was revealed, so the Russians ran away. When we arrived on the next day to the location of the ambush we found bullets and remnants of blood and vehicles. So we knew that there was an ambush waiting for us, so we changed our path and went to another place and passed the area until we reached the road that passes through the forest. We wanted to cross it, so they bombed us and killed seven of the mujahidin and injured 15, and we were forced to retreat, when we were near the village of Shamil and the youth, I sent our brother Ramadan to complete the road, while I retreat with the people.

He went with Shamil and a battle happened between us and the Russians at sunset. We attacked a tank and some vehicles, and there were martyrs and injured among us. So we returned with difficulty to our previous position. Shamil and those who were with him came at midnight. There was a severe coldness, snow and extreme hunger, since we didn't take anything, and we haven't ate for two days. When Shamil reached us in the morning, they clashed with the Russians and passed them. Then we continued our march for four days and we haven't tasted any food except drinking water and eating snow, it was a very hard journey. When I saw Shamil, I cried when I saw him carried by the mujahidin, and he had a high moral, smiling and laughing, saying: "The Russians have given me a present now. Insha'Allah, now it would be easy for me to open the mines. I won't open them the way I did, but with my wooden leg and later I would open the mines for the mujahidin. I got very affected and carried him, so he said to me joking: "I know that you are carrying me because I'm injured now, but I don't carry you when you get injured" ...

Alhamdulillah, we passed all the regions until we reached the region of Shatoi, and there was Yaqoub and Abu Al-Waleed. They prepared food and everything. They received the mujahidin and then we returned to our positions in the fronts. This is the story of the march of Grozny...

The story of the deaths in the cave of Shatoi

There was a cave with more than 27 mujahideen in it, we ask Allah to accept them, 8 or 7 went out, and 17 remained and all of them were injured. So the infantry came and clashed with them and destroyed the cave. Most of those in the cave were from Al-Ansar, from the Arabs, Ingush and Karashay. Among the Arabs there were injured who got killed, and they are; Abu Hamza Al-Jazaeri, Abu Hamza Al-Yemeni, Massoud Al-Britani, Abu Musab Al-Turky, Ikrima Al-Suri and Yassen Al-Bosni. We ask Allah to accept them...

Al-Karamat

The brothers getting out from the siege in the capital, and the siege of Shatoi is in itself a Karmah from Allah Subhanah wa Tallah, and a big favor from Allah to the mujahidin. I prayed to Allah, when I was in that siege, in every second that Allah doesn't give the upper hand to the enemies. I asked Allah for martyrdom somewhere other than the siege, so that the enemies of Allah won't be happy. I also remember the smell of the musk that came out from one of the brothers, and it was smelled by most of the brothers.

The second march of Shatoi

In the events of the second march of Shatoi we were with two groups of Hamzat Gelayev, Ramadan, Arabi and Daud. It was from Shatoi to Urus-Martan. Groups of the mujahidin reached the mountainous regions which are located before Urus-Martan. A monitoring group of 20 brothers went out, led by Ramadan and Arabi and the youth. They entered the village and crossed it peacefully. After them came a group that got shot at in the valley which they passed through. They walked in the river for about one and a half hour. After that a group of 100- 200 mujahideen came without order and coordination and got shot at, and 3 were killed and others were injured and they responded to the Russians. The Russians were aware that this was the road of the mujahidin, so the Russians stressed the siege and other groups came and fell in a severe ambush and mines of the Russians. A big battle happened where the enemies of Allah were killed, but there were many deaths and injured from the mujahidin. Since Saadi Kotar was an exposed area which is a village near the mountains. The mujahidin were besieged from all the sides. There were 200 mujahideen in the village and the rest managed to get out from the region. The injured were many and that is the least estimation of the dead, and there are more, and Allah knows better! The correct approximation is 240 mujahideen were killed in the battle of Saadi Kotar

or what is known as Kamsmoliskoy. This had a negative effect on the mujahidin and lost the confidence. We feared that the tragedy might be repeated because the numbers of mujahideen were few. The many deaths had a negative effect on their morals. All of them did their best effort, Jazahom Allah Khayr, but these were the results, and we thank Allah for all our conditions.

Advices to the mujahidin and the Muslims

May be I have mentioned this matter in the beginning of my talk. In the beginning of the cause the brothers need to be efficient in their responsibilities and in presenting the support. It's not just passion or enthusiasm or a mode - If people walk we walk- or someone goes for a certain time and then he wants to return. We should be sincere in our goal and movement in supporting any cause, and I have mentioned this many times before. By preparing a plan, strategy or studying the situation, everything becomes organized and there should be a unification of financing and aid work. Decrease the movement of the Ansar in the public places and markets, etc., so that the enemies of Allah won't be able to drag the people to the swamps of troubles and unnecessary rumors.

There should be truthfulness in any cause that we stand with, either in Africa, or east or west of the earth. We have a message and if our work was for the sake of Allah, we have to be sincere, go ahead and ask Allah for martyrdom. The soul's leaves only once and death only comes once. So these youth should ask for martyrdom sincerely and think positively of Allah, and have confidence that Allah will accept from them as they were in another places.

Also regarding not preparing properly, Allah has ordered us to prepare in more than one occasion in the Holy Quran (*And if they had intended to march out, certainly, they would have made some preparation for it*) 46 Surah At-Taubah, (*And make ready against them all you can of power*) 60 Surah Al-Anfal. Preparation plays a big role in achieving the goal, but when the gatherings of the mujahidin are weak, there will be useless talk and discussions. Gatherings that have no experience makes the mujahidin weak, and the goal of presenting the support, and makes disparagements frequent among them, and the exploitation and greediness begins. There are many issues that we didn't want to mention to the public.

Many think that with money they can get respect and love, but on the contrary, when you distribute money indiscriminately, or when a person gives indiscriminately, greediness and exploitation increases, or as they say colloquially "they begin to laugh at those religiously committed, who are naïve", We should be responsible with money of the Muslims, and be cautious and clever in moving into any cause.

This is very important for mujahideen brothers. There is no need for haphazardness and useless talk. This person who only comes for one month, he goes and will returns after one month. I swear to Allah brothers, as much as you give any cause from your

time there will be results. If you give any cause or preparation or jihad some of your time, you will get some results, but if you give it all your time and live that cause, it will give you everything. When you seek religious knowledge and give it much time, read and memorize, then a person becomes a scholar and present something. But when you give from your day one or half an hour in seeking religious knowledge, you won't be able to get anything. The same thing is for preparation and serving the religion of Allah. We give it some of our time and want for the Ummah to retrieve its glory, the implementation of the Sharia of Allah, this cannot be.

The Sahaba went out and there were only 200 of their graves in the Baqee and the rest went out and lived out of the Arabian Peninsula in the lands of the Roum and Persians and everywhere. They married and became relatives to these nations, and lived with them, taught and died there. Even there are more than 7 graves of the Sahaba, they may Allah be pleased with them have reached to the land of the Caucasus. But our people (they say) "I'm coming for a week and will return after two weeks, or I'm coming for one month". We have to devote ourselves to serve the religion of Allah, jihad or aid work.

Knowing the language of the people or their deception, as the prophet (peace and blessing of Allah be upon him) said: *"Whoever learns the language of some people, will be safe against their deception"*. This is very important, Allah knows, after I finished from Afghanistan I used to think that there was a vacuum, and have bad thoughts, and problems began to appear. The people began to criticize the mujahidin and look at them negatively. Many of the brothers in many places their morals broke. People in the meetings began to mock and defame the mujahidin, "Where are the mujahidin? You have lost your limbs, arms or legs, for some drug takers". There were many things being said, I know that this wasn't everybody's words, but many of the brothers faced such talk "We gave your aid and donations, and now the Afghans are fighting against each other with it. We have helped a number of drug takers. These people cheated you".

This broke the moral of some of the mujahidin. Some of the elderly people used to mock us "Where is the Khilafa that you wanted to establish in Afghanistan?" This talk was far from the sincerity of those brothers. Those brothers left in their youth a luxurious and beautiful life that had everything in it. They left to live there sincerely. Many questions go through your mind and obstacles until you leave this Dunya, and devote yourself in serving the religion of Allah. Instead of the people encouraging and saying "Jazakom Allah Khayran", if it didn't go well this time, maybe the next cause will succeed. Insha'Allah, the day for the glory of this Ummah will return. We don't know when and from where. Instead of saying these words they mocked and insulted the brothers, so the morals of many brothers were weakened. The best mujahidin were weakened, those you wish to be with. The Ummah was waiting for their likes to be leaders of the conquests for the people of Islam everywhere. Many of them were weak, and their morals broke because of the bad words they heard.

The People and the events in those days were hard. We should act as Allah said in the Holy Quran: *(be patient and excel in patience and remain steadfast)* 200 Surah Aal-e-Imran. The people need to be patient and have confidence in Allah. I swear to Allah we were living, eating better than in our homes. Alhamdulillah, now we are married and the people respect us and appreciate all that we did till this day. We did all of this for the sake of Allah and serving the religion of Allah. You feel that we are moving the Ummah from its deep sleep.

I swear to Allah brothers, we need to have confidence in Allah. A small number of youth with small amount of arms are able to do any military program or action against the enemies of Allah, and achieve something for the Muslim Ummah.

I say to the brothers; keep your confidence in Allah and think positively of Allah, as we believe in Allah we must believe in the ultimate victory of the Khilafa, which the generous prophet promised us. So the hearts of the brothers should be like a solid rock and not be affected by the talk of the people, who are ignorant, tendentious or spiteful, or even from people who praise these jokes.

I swear to Allah brothers that, if I wasn't in the land of Chechnya, I wouldn't have believed all that is happening. I would say that what is happening in Chechnya is a conspiracy of Russia to plunder Europe. Sometimes convoys of hundreds besiege an area, but Allah favors the mujahidin with escape. The people here are determined not to live with the Russians; they even hate to see their faces. They don't want them to step on Chechnya and the Caucasus, because of the painful history that happened in the Caucasus. They are a nation that are ready to give, that's what makes a person have patience and give more. Also every effort that we give in the institution or training camp did not only benefit one nation, rather many nations benefited from it. Even after the war there would be 30 - 40 guests in the house, and the feast will spread through the whole room for one or two groups. People would come from everywhere - this one goes and this one comes, this one needs preparation. We rested only during the night. This was the situation, and anyone of you should be ready for this - what I have mentioned to you -. Don't listen to the empty talks or those who deal with us like we are responsible for the results. We don't ask Allah about the result of any action, we ask about the reasons that we present. Victory and empowerment is between the hands of Allah Subhanah wa Talah. We will only be asked by Allah Subhanah wa Talah why we didn't support or why we didn't begin or take the reasons, and the rest is between the hands of Allah Subhanah wa Talah. Some of the people judge us with analysis and studies, what did we give and what are the results. This is wrong, we believe in Allah, if not in this cause, then there is a second, third, fourth and fifth one. In every cause we passed through a great experience and I ask Allah that we have time to write or give a lesson about every operation, what happened, where did we go, who did we meet in the Afghan, Tajik and Chechen cause. If Allah has decreed five or ten years from our lives in jihad, we only ask Allah to emancipate our necks from hellfire, have mercy on us and bring us closer to heaven.

We see, learn and study a lot of things that we couldn't find in universities sessions or other places, it's the battle fields. Today Allah has favored the Muslim Ummah with two billion people and they have the richest lands - more than half of the earth -, Pakistan, Caucasus, the Arabian Peninsula and North Africa. They have the richest and best lands. The most strategic is in the hands of the Muslims. If the Muslim world moved, all the roads in the world would be closed. A nation that, was favored by Allah with an Aqeeda, Quran and the seal of the prophets. What does the Ummah need more than that? There is a great glory that was established by the companions, may Allah be pleased with them, and the Tabi'in, and the Taba Al-Tabi'in, but we have lost everything, in pursuit of a temporary Dunya. What is the sickness of the Ummah? What does it need today? It has doctors, engineers, merchants and businessmen. We the Muslim youth are responsible for everything happening to the Muslim Ummah. We are seeking more of this rubbish life such as satellite dishes and other desires like a car, salary, house and a wife. Obesity has increased among us and now we have bellies of 5 - 10 meters. Discussions and arguments increased and we left something immense by which Allah gave glory to the Sahaba, who were rough Bedouins with bear feet. We have no solution but to be truthful with Allah and be sincere in dealing with the issues of the Muslims and to prepare ourselves. If Allah knows that we are sincere then He will favor us again.

ولا تنسونا من صالح الدعاء
Don't Forget Us in Your Prayers



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